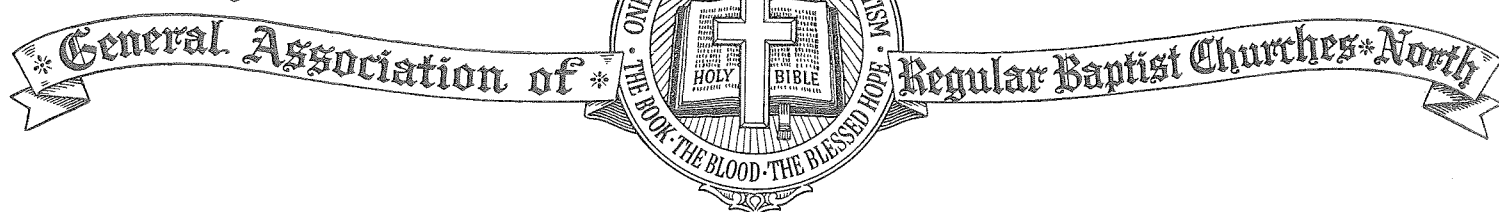


# The Baptist Bulletin



## THE NORTHERN BAPTIST SITUATION

(An Editorial)

The present situation within the Northern Baptist Convention is such a serious one and of such widespread interest and importance that we feel the necessity of dealing with it in detail. This editorial will necessarily be lengthy and will necessitate the elimination of some regular features of the Bulletin for this month. Since our editorial in the September issue of the Baptist Bulletin, entitled "The Tragedy of a Mistaken Leadership," we have received a great number of comments and inquiries. This present editorial seeks to be the answer to all such inquiries and we trust will clarify issues and definitely place responsibility for the present situation.

### *The Situation in Outline*

Recently the American Baptist Foreign Mission Society elected as its secretary, Dr. Elmer Fridell. Immediately a storm of protest swept the Convention. At its meeting in Springfield, Ill., last May, in the face of this protest from fundamental forces within the Convention, the Foreign Board confirmed its selection of Dr. Fridell with only four protesting votes. Immediately the Convention fundamentalists under the leadership of such men as Dr. Earle V. Pierce and Dr. John W. Bradbury proceeded to set in motion, machinery to organize and maintain a new Foreign Board to operate "within the fellowship of Northern Baptists." The announced policy declared that the new Board would support fundamentalist missionaries already under Northern Baptist appointment, as well as those which should be appointed in the future, but it was made clear that there was to be no separation involved. The idea evidently being that the fundamentalists would support fundamentalist missionaries on a given station and the modernists could support the modernist missionaries on the same station. Immediately the old Foreign Board protested the organization of a new Board and set forth again the old time-worn argument that everybody should work together.

A meeting between the sponsors of the new Board and a committee of the old Board was held in Chicago on September 9. At this

meeting the fundamentalists presented a resolution to the old American Baptist Foreign Mission Society, stating the minimum of correction which they would demand as the price of continued cooperation. The resolution reads as follows:

"Resolved, That the Board of Managers of the American Baptist Foreign Mission Society shall pledge as a guarantee of our cooperation that it will not appoint as missionaries or secretaries candidates who deny the inspiration of the Bible as the authoritative Word of God; the pre-existence, virgin birth, sinless life, miraculous works, and other revelations that Jesus is God the Father's only begotten Son; the atonement for our sins wrought by the death of the Lord; his bodily resurrection from the dead; his priesthood on behalf of believers and his Kingly glory; the necessity of regeneration for all human beings and the requirement of this faith as a basis of salvation for sinners; That the statement becomes an interpretation of the Evangelical Policy of the American Baptist Foreign Mission Society.

The Fundamentalist Group pledged themselves to the Foreign Board, that if the Board agreed to this clarification of the meaning of the "evangelical policy" that they in turn would advise that no further steps be taken toward the formation of another foreign mission society. Five hours of discussion followed. The Foreign Board then advised that they would take the resolution under "prayerful consideration" and report back to the fundamentalists.

At the September 21st meeting of the Board of the American Baptist Foreign Mission Society, the committee which had been in Chicago presented the fundamentalists resolution and it was discussed for four hours. At the end of that time the Board by a vote of twelve to five simply reaffirmed that they were standing by the "evangelical policy"

(Continued on next page)

which had been their guide through all the years.

Thus they turned down the overtures of the fundamentalist group. In view of this turn down, the fundamentalist group within the convention have announced three regional conferences "for receiving and acting upon the proposed constitution for a conservative Baptist Foreign Mission Society, and for the setting up of a conservative Youth Program for Northern Baptist Churches." These conferences are to be held in Chicago, San Francisco, and New York. This in brief is the present situation within the Northern Baptist Convention.

#### *The Futility of the proposed plan*

In other editorials we have already pointed out the weakness of this proposed new Board to operate "within the fellowship of Northern Baptists." (This quotation is from Dr. Bradbury's article — *Watchman-Examiner* — June 3, 1943). How a given mission station on a foreign field with both modernist and fundamentalist missionaries ministering thereon can be supported by two diametrically opposed Boards here at home is certainly a poser. Which one of these Boards will determine the over-all policies of that particular station? How will the mechanics of management be run? Is this just another compromising action in order to avoid the clear-cut biblical injunction of complete separation from evil?

#### *What About the Leaders of This New Movement?*

We are well aware that someone will immediately raise the cry that we are now becoming personal. We hasten to assure our readers that while names will necessarily have to be called, we are, nevertheless, dealing with a *principle*: namely, *the principle of whether it is right or wrong to follow an untrustworthy leadership*. We could discuss this issue as it relates to several of the leaders in the fundamentalist group within the convention, but since Dr. Earle V. Pierce has, year after year, been elevated to the presidency and leadership of the Convention Fundamentalist Group, and since he is the spokesman for this group in its new venture, we would call attention to a variety of positions which Dr. Pierce has assumed. Certainly if a man has proven himself untrustworthy in leadership in past experiences, there would seem to be no particular call for trusting

him for leadership in some new venture. If this judgment over a period of several years has consistently been proven to be wrong, how hopeful should one be of security in following his judgment on things in the future?

#### *Some Interesting Correspondence*

On July 24, 1934, Dr. Earle V. Pierce wrote this editor as follows:

"Dear Brother:

"I notice your election as president of the organization which calls itself 'General Association of Regular Baptists.' I read the article by you on the first page of the July-August issue of the 'Baptist Bulletin' and notice that in the missionary resolutions they begin with 'Whereas existing Baptist missionary agencies under the control of the Northern Baptist Convention have become so permeated with modernism, etc., etc.'"

"I do not believe that you wish, knowingly, to violate the ninth commandment. I enclose to you a brief pamphlet stating the evangelical policy of the Foreign Mission Board. I was amazed when I came to read Dr. Anderson's Milwaukee address where he used the term 'inclusive policy' in a different sense from what it was taken to mean. It was an unfortunate expression, as he has since realized, because of the misunderstanding which goes with it. I asked that our Board republish that portion of Dr. Anderson's address which states the policy which our Board has followed and still follows. If you will read this carefully you will see that there is no basis for the statement so often made in Dr. Hamilton's paper and otherwise that the Foreign Mission Society or the Northern Baptist Convention as a whole is committed to an inclusive policy which means the sending out of modernists as well as sound missionaries.

"I feel that the organization of your association is a very unfortunate division of our conservative portion. The liberals stand together. If we could only get the conservatives also to stand together, we could do anything that we wanted to or that was necessary in the Northern Convention. It has been

the sin of schism that has weakened our conservative forces so that liberals have had whatever power they have manifested. But when it is stated that our Foreign Mission Society is sending out modernistic missionaries, the person who makes that statement is either ignorant or mendacious. I have been four years on the candidate committee, and know that I have never passed one missionary for appointment who has not given good answers to the searching questions we have put up to him.

Cordially and faithfully yours,  
EARLE V. PIERCE."

We replied to the above letter from Dr. Pierce in a three and one-half page letter in which we called his attention to the charge that we were either "ignorant or mendacious." Webster's definition of mendacious is "one who deals lightly with the truth." Down where I came from that would mean a liar. We are grateful for Dr. Pierce's modified term. We went on to point out to Dr. Pierce instance after instance, not only in the Foreign Board, but in the Home Board and in colleges, where modernism was rampant.

On January 25, 1935, Dr. Pierce replied to my letter from which we quote:

"... you begin paragraph after paragraph with 'what about my ignorance and veracity when I say . . .'. I made my statement from what I know first hand, from my experience on the Board. I did not deny that the Board some times in the past had sent out modernistic missionaries, and had been compelled to recall them, for I know that there was a time when there was not the thorough grilling of candidates that there has been in recent years when two or three of us fundamentalists have been on the candidate committee."

"... You say, You seek to absolve Dr. Anderson and the Board from any idea of including modernist missionaries in the term 'inclusive policy.'"

"I do not seek to absolve Dr. Anderson. I simply gave you the plain facts in the case and sent to you that pamphlet which I caused to have republished, which clearly indicates to any

fair-minded person that Dr. Anderson was not using the term 'inclusive policy' as meaning 'the including of missionaries who deny the great fundamentals of the faith.' Dr. Anderson, himself, has admitted that it was a very unfortunate expression. He is not responsible for the fact that the 'Baptist' took the matter up and interpreted it as meaning the appointment of modernistic missionaries. I do not know what missionaries were appointed in 1926, but I do know that that statement of the 'Baptist,' as a matter of fact, could be very misleading. We have appointed since I have been on the Board some missionaries who have had some training in schools that were not sound. I have been very suspicious of some of them before they have come before the committee, and on one occasion Dr. Brougher made a trip all the way from Boston when he had not felt he could come to the Board meeting, just because the doctrinal statement of one candidate was so unsatisfactory. But in case after case, we have found by questioning that they had held to their earlier doctrinal beliefs and in some cases were stronger because of coming in contact with the unsound teachings."

We would point out from these quotations that in 1935 Dr. Pierce was vigorously defending the Foreign Board and insisting that it was not sending any more modernistic missionaries to the foreign field. The little pamphlet to which he refers is headed "The Evangelical Policy of the Foreign Mission Board." In this little two-page statement, the Board insists that it has appointed and will continue to appoint, only such missionaries as those who can qualify as "evangelicals." And further that "the inclusive policy" is to be confined "within the limits of the gospel." Dr. Pierce laid great stress upon this statement of the Board and had some rather caustic things to say to us because we still didn't believe the Board's statement. How could we believe the Board's statement that in the future they were going to send out only suitable "evangelical men and women," when in the same paragraph they make this statement, "We have demanded that all our officers and missionaries be loyal to the Gospel." If a board could so far depart from the

truth as to say that in the *past* they had demanded that all of their missionaries be loyal to the Gospel, how could one even as kind and gracious as Dr. Pierce, believe this same Board when it says that they are going to *continue this insistence in the future*. A little later on in this editorial we will point out the pathetic admission on the part of Dr. Pierce, that at that very moment there was going on within the Foreign Board, things which absolutely belied the Board's statement, *and furthermore that these things were then known to Dr. Pierce.*

#### *Dr. Pierce in the Watchman-Examiner*

In the issue of August 19, 1943, of the Watchman-Examiner, Dr. Pierce discusses this situation within the Convention and we quote at length from his article.

"It has been widely known that the Fundamentalist Movement in the Northern Baptist Convention, of which I have been the elected leader since the death of Dr. Goodchild, has been cooperative with the denominational program and has sought in every way, while standing against unsound teachings and trends, to further our whole missionary program. It has also been known that I have sought by numberless letters and by many visits to churches at my own expense to hold within the denomination those who were tending to break away from all connection with it. Therefore, since earnest brethren, pastors of many of our largest and most missionary churches, and ardent lovers of the Baptist fellowship have felt the necessity of forming another Foreign Mission Society, and since I have consented to that, believing it to be the only way to keep hundreds of churches and thousands of Baptists from breaking entirely with the Northern Convention, it would seem that thoughtful people would conclude there must be some causes sufficiently deep and vital to account for the conviction that the course taken is deemed to be necessary by those who would be true to the Word of God and the glory of our Lord. It is in an attempt to clarify the situation that I again write.

"The Board, through its communication, has again declared its 'evangelical policy' as enunciated in Dr. Frederick Anderson's address in Milwaukee in 1924 and as re-declared again in 1933 in re-

sponse to a motion which I made in the Board meeting at Washington, and as repeated by me in my article in The Watchman-Examiner.

#### *What Is the "Evangelical Policy?"*

"The time has now come for us to know what is meant by the terms used. The denomination is again at the crossroads as it has been sometimes in the past, and the way we take now will determine the future.

"Some recounting of history is necessary to know why the policy of the Board was so positively declared at Milwaukee in 1924.

"In the early part of 1924, a missionary from India by the name of Hartley was called before the Board of the Foreign Missions Society because it had been reported that he was unsound.

"In fact, when we were in India in '25, the Canadian missionaries asked us why Hartley was ever sent out by our Board. When he appeared on the mission field, a Canadian sent out by our Board, Canadian missionaries asked him why he did not come out under his own Board, and he replied that they never would appoint him, so he came down and was sent out by the A. B. F. M. S.

"When he came before the Board for re-examination, Henry Bond, president of the American Radiator Company and twice president of the Northern Convention, was a member of the Board and took part in the examination.

"When the examination was completed, he came in to Dr. Laws' office and said that something had to be done. He said that Hartley had beaten around the bush, given evasive answers, until he, Bond, got tired of it and said, "Now I want you to answer some very plain questions, yes or no. Do you believe the Bible to be the inspired and authoritative and dependable Word of God?" And when Hartley started off again on a rambling reply he thundered to him, "I want you to answer me yes or no!" Hartley then said, "No, I do not!" "Do you believe in the deity of Christ? yes or no." "No, I do not." "Do you believe in his virgin birth? yes or no." "No, I do not." And so with the vicarious atonement of Christ and his resurrection and other important articles of faith.

"Following this categorical denial of the great fundamentals, the Board of thirteen present voted nine to four that Hartley was all right.

### *The Milwaukee Convention*

"Of course, the facts got out, and soon after came the Northern Baptist Convention meeting at Milwaukee in 1924. At the time of that meeting, I hunted up the Fundamentalists, who were meeting in a hotel room. This was the first group meeting of the Fundamentalists which I had ever attended. I found there a hundred representative men of the denomination. Dr. Massee was presiding. Dr. Goodchild was there; Dr. Laws, Mr. Bond, Mr. Brock, a layman of Denver, Dr. Floyd Adams, and other men of that grade in the denomination. I especially remember that Dr. Massee said, in the course of the meeting, "Gentlemen, I have been approached by two of the liberals today with a proposition. I think they were sincere, but I do not want to get caught. They said, 'If you Fundamentalists will agree not to spring the Hartley matter on the floor of the Convention, we will stand with you for an investigation of the entire Foreign Mission situation and personnel, for there's something rotten in Denmark.'" One of those men—the one who did the talking and said, "There's something rotten in Denmark"—was Dr. Wallace Petty. The result of the conference was that Dr. Massee made the motion to appoint a commission to investigate thoroughly the Foreign Mission situation and personnel and Dr. Wallace Petty seconded it. There was a strong minority against it, but it passed. Dr. Laws then made a motion that \$25,000 be appropriated to be used, if necessary, for this investigation. This passed. Little of this money was used.

"Later, I was in the hotel when a group in the lobby surrounding Dr. Bitting were discussing "the horrible situation of \$25,000 being voted for an inquisition of our missionaries." I stepped up and said, "Raymond Fosdick this afternoon reported that the commission of which he was chairman which was making a thorough examination of the machinery of our denomination had already spent \$25,000 and said it would need that much more to complete the investigation, and this report did not create one ripple of protest. Now, you are protesting because half of that amount of money is being appropriated, if necessary, for looking into the teachings of our foreign missionaries. All of which shows that you care far more about purity of ma-

chinery than you do for purity of doctrine." Dr. Bitting backed down and had nothing more to say.

"What did the declaration of the "evangelical policy" then mean, and what does it mean now? It was given ostensibly to satisfy the denomination that men like Hartley would not be appointed. But the term "inclusive policy" seemed to compromise that construction. To avoid that misunderstanding, there was the further statement that inclusive meant "inclusive within the gospel," and some defining of the gospel was made. There was the positive statement, which has been reaffirmed, "We will appoint evangelicals, and we will not appoint non-evangelicals."

"Now did that statement mean, and does that statement now mean, just what the average Baptist would take it to mean? Or is it cleverly constructed and does it have in it "weasel words?" What is meant by "gospel," by "deity," by "trustworthy," by "evangelical?" This we must know, and there must be no longer any fog about it. Our denomination stands in the most crucial position it has ever been in. We who have been "endeavoring to keep the unity of the Spirit in the bonds of peace" believe that the only "unity of the Spirit" is unity in the truth, and that the Bible for us is the truth."

Here is the outright admission from the pen of Dr. Pierce, that not only is the Board's statement to be taken with a grain of salt, but he goes into some detail concerning the wire pulling and the manipulations back of the scenes in the public Northern Baptist Conventions. The thousands of messengers who go up from Baptist churches all over the North and sit in the Convention seats and do the voting, go home feeling that they have exercised their God given franchise, are now made to realize that they only vote on what the leaders want them to vote on and even then they do not know all the issues that lie back to the scene.

What will old-fashioned Baptists, still within the Convention, do in the face of such an admission from the pen of the very man whose leadership they have followed and who now asks them to follow him again?

If in 1935 this editor, or any one like him, had dared to expose this rotten political maneuvering which swaps immunity of a definitely known rank modernistic missionary

for some kind of a vague blanket proposal to investigate all the missionaries, we would have been blasted from the housetops as "reactionaries," "destructionists," "divisive!" And that too, by none other than Dr. Pierce, Mr. Bradbury, Dr. Brougner, and dozens of other. But now it is all dragged out into the light by these very men when it is too late to do anything about it.

### *Dr. Pierce in the Watchman-Examiner Again*

In the issue of August 26, 1943, of the Watchman-Examiner Dr. Pierce has a second article dealing with the denominational situation. The messengers who go up to the Convention from year to year and have a list of officials and board members put in their hands upon which they are to vote for election, are led to believe that these names have come down to them through a very democratic process. In this second article by Dr. Pierce, he makes revealing admission as to just how "democratic" it all is. We quote from Dr. Pierce's article as follows. Discussing the democratic procedure he says:

#### *Democratic Procedure*

"The recent communication from the Foreign Board declares: "Members are elected by the democratic process as provided for by the constitution of the Northern Baptist Convention. The Board, therefore, is not a self-perpetuating body." One state secretary has written to the pastors in his state protesting the formation of a new Foreign Mission Society and saying that if things are not right they can be changed in a democratic way.

"This must be looked into. Just how 'democratic' are the practices of the Northern Baptist Convention? How far are Baptists democratically controlled, and how far are they board- and secretary-controlled?

"The denomination is 75% to 85% conservative, as will be readily admitted. There is not, however, a board of the Convention that represents this proportion, though it must be admitted that there are theological conservatives and there are conservatives more political than theological who quite readily side with the liberals and will not oppose the 'organization.' As a matter of fact, there are few who realize how far we are board- and secretary-controlled Baptists.

"Every cooperating church is allowed to send its pastor and other

delegates to the Northern Convention, but many cannot afford to go. Just why it is we will not say now, but the liberal churchers are mostly in the larger cities, and their pastors go. The smaller, more remote village and small-town churches are conservative. Few of their pastors or people get to the Conventions. The secretaries are always there with their expenses paid, and again and again they hold the balance of power in an election.

"This is an evil long recognized by many, but it is always hard to take power away from those who control the balance of power. As pastor of a church, I have had the right to vote, but have never exercised it in a church election. I do not believe that the paid servants of a denomination should vote. They have their other natural places of power. But beyond that, look at the way many secretaries have often sought to determine the election of the state committeemen at the meetings of the Northern Convention, leaping to their feet at the first opportunity to propose one for the nominating committee. They carry weight with the delegation and seek to lead it in the selection of these important committeemen. I could cite many instances of this.

"Then what about boards 'seeking to perpetuate themselves?' They used to do this openly, up to the time of the Convention in Detroit. After that, I wrote to the various boards on behalf of the Fundamental group that unless they ceased bringing in a slate which their representative tried to put through in the nominating committee, we would bring this evil to the floor of the Convention. It ceased in that open way, except that the women's societies have always had their own nominating committee and expect the Convention committee to nominate their choices. But recently there has been a marked recurrence of that evil of attempted self-perpetuation. The General council in two recent years has brought in a slate which their representative demanded should be put through.

#### *Foreign Board Election*

"As to the Foreign Mission Board, let us come to something concrete, without which unprecedented action I do not believe there would be the present rift in the denomination. At the Cleveland Convention, in the providence of God—for the members of the subcommittees on the nomination committee are chosen by

lot—it so happened that of the five who drew the Foreign Mission Board assignment four were thorough conservatives. They did what they had a perfect right to do—named most excellent conservative men well distributed over the country for the vacancies on the Foreign Mission Board. When their report was brought back to the General Committee, someone asked, "Whom did the Foreign Mission Board want to have elected this year?" At that, the representative, I am told, of the Foreign Board stepped up and read a list of names. I know that this list had never been voted by the Foreign Board. How it had been made up I am not certain. Then it was proposed and voted, for the liberals knew that they had a majority, that the whole nominating committee vote upon those two slates—the one presented by the representative of the Foreign Board and the other brought in by this committee and duly and democratically chosen. In the vote the entire list of nominees presented by the subcommittee was swept aside, something I believe which never happened before in the Northern Baptist Convention.

"Following this action, Dr. J. W. Brouger, Sr., who was the representative for the General Council, took occasion to say very earnestly to the group that, while they thought they had done a very smart thing, time would prove that they had done a very unwise thing.

"That there was a determination of liberals to keep conservatives off the boards was also proved by the fact that in the Home Missions subcommittee, as the chairman told me, it was proposed and accepted that in making replacements they do it on the basis of the same theological belief as those who had been in office. This was agreed to, and yet when they came in to the General Committee one of the liberal members of that subcommittee who had agreed to the principle which they had followed proposed that a certain liberal be substituted for a conservative who had been named by the subcommittee, and this was voted. I am very sure that, if there had not been this unprecedented overriding of a conservative committee which brought in a perfectly fair and good report, we would not now be suffering the rift in our denomination."

Let it be kept in mind that all these years we have been attempting to point out to Baptists every-

(Continued on page 6, col. 1)

## THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

Published monthly at  
110-118 E. Oak St., Butler, Indiana

by

GENERAL ASSOCIATION OF REGULAR  
BAPTIST CHURCHES  
(NORTH)

(Independent and Fundamental)

#### SUBSCRIPTION RATES:

Anywhere in U. S. .... \$1.00 per year  
Canada and Foreign ..... \$1.25 per year

Editor ... ROBERT T. KETCHAM, D. D.  
Assistant Editor .... R. F. HAMILTON

#### Editorial Office

Walnut St. Baptist Church, Waterloo, Iowa

Entered as second-class matter July 26,  
1938, at the post office at Butler, Indiana,  
under the Act of March 3, 1879.

#### COUNCIL OF FOURTEEN

Arthur G. Annette ..... Plainfield, Ill.  
David Otis Fuller .. Grand Rapids, Mich.  
David E. Gillespie ..... Detroit, Mich.  
Earle G. Griffith .. Johnson City, N. Y.  
Raymond F. Hamilton ..... Pana, Ill.  
William Headley ..... Gary, Ind.  
Robert T. Ketcham ..... Waterloo, Ia.  
Kenneth R. Kinney .. Johnson City, N. Y.  
Clarence Mason, Jr. . Atlantic City, N. J.  
Ralph W. Neighbour .. Glen Rock, N. J.  
Robert L. Powell ..... Tacoma, Wash.  
J. Irving Reese ..... Elyria, O.  
Robert L. Ryerse .. Grand Rapids, Mich.  
H. O. Van Gilder ..... Portsmouth, O.

#### CHAIRMAN OF THE COUNCIL

Rev. H. O. Van Gilder  
Portsmouth, Ohio

#### SECRETARY

Rev. David Otis Fuller  
1318 Sigsbee St., S. E.  
Grand Rapids, Michigan

#### TREASURER

Rev. R. F. Hamilton  
213 So. Locust St.  
Pana, Illinois

#### COMMITTEE CHAIRMEN

##### MISSIONARY

Rev. Kenneth R. Kinney  
Johnson City, N. Y.

##### PROGRAM

Rev. Clarence E. Mason, Jr.  
Atlantic City, N. J.

##### PUBLICATION

Rev. Robert L. Ryerse  
Grand Rapids, Mich.

##### CHAPLAINCY

Rev. C. E. Mason Jr., Sec'y.  
211 N. Rosboro Ave.,  
Atlantic City, N. J.

(Continued from page 5, col. 2)  
where that such conditions did exist within the Convention, only to be met with blunt denials that such conditions did not exist. And now comes this deluge of confession from a man who knew it existed all the time and yet went up and down the country saying that the situation within the Convention was fast being remedied.

His colleague in this leadership, Dr. John W. Bradbury, in a letter to an eastern Baptist preacher, no later than 1941, said that the Fundamentalists within the Convention had gained control of the Foreign Board. We reproduce again in this editorial a quotation from Dr. Bradbury's letter written in 1941.

"Under the circumstances it would not be wise for us openly to boast for there is no sense in stirring up the enemy, but to give you some idea of what has been accomplished, we have gained control of the Foreign Mission Board; have an approximate control of the Home Mission Boards; have reformed the publication society; have built up three of our largest seminaries and training schools in Eastern, Northern and Gordon, besides establishing Western and strengthening Central; . . . by our attacks have reduced Rochester, Crozier, and Chicago University Schools to a mere nominal status; obtained fundamentalist representation on all Boards and Committees of the Convention and placed an increasing number of fundamentalists in position of State Secretary and other secretarial positions. As a corporate ministry the fundamentalist movement in the Northern Convention has brought about tremendous changes and has justified the purpose of those who stay within the ranks to fight the battle through to a finish."

Early in June of 1943 Dr. Bradbury told a group of pastors in New York City in answer to a question as to how long he had known these facts to exist, that he had known it "for fifteen years."

On June 18th of this very year 1943, Dr. Pierce wrote this editor and said: "During the twelve years that I have been on the Board we have not sent out one who did not declare his belief in the fundamentals of the faith." How can Dr. Pierce square that statement with his articles written two months later in the Watchman-Examiner? How can these leaders square such statements that the Foreign Board

is under their control and that no modernistic missionaries are being sent out, with the fact that now in order to stop the very process of sending out such missionaries, they are forced to organize a new Board?

We earnestly desire to point out once more that we have no concern with the person of Dr. Pierce, Dr. Bradbury, or any others, who are leading out in this new organization. We simply desire to call attention to the fact of a *principle* which is necessarily involved in personality. That principle is: How far should one trust and follow the leadership of men who have played fast and loose with the confidences and trust of multiplied thousands of old-fashioned Baptists? How far can these Baptists follow this disqualified leadership when it has shown in the past, a readiness to take at face value, everything that a modernist says to it, and upon that credulity lead unsuspecting and trusting followers by the thousands into the inglorious mess in which they now find themselves?

We know it is not nice to say, "We told you so." But we did! And we do not hesitate a moment to tell you again that this same leadership is proposing to take this same unsuspecting crowd of Baptists out upon another venture which is already doomed to failure because it violates the fundamental principle of God's Word, to come out from among them and be separate.

### THE 35TH ANNUAL MEETING

(Continued from page 28, col. 3)  
of the committee are Dr. D. Otis Fuller, Rev. Sheldon B. Quincer, Ray Q. Harrison, and Herman Faber.

Dr. Harold Commons of Philadelphia, head of the Association of Baptists for World Evangelism was in attendance at our association for a period during which time he gave a report on the situation of the missionaries in the far East and especially in the Philippine Islands. Dr. Commons was on his way to attend the annual meeting of the East Michigan Association of Regular Baptists.

(Editor's Note: We regret that space has not permitted us to run the entire minutes of the Michigan and New York state meetings).

Join The  
BULLETIN FAMILY

## SEMINARY NEWS



"THE ANNAPOLIS OF  
BAPTIST ORTHODOXY"

Fifty-eight new students entered the halls of Baptist Bible Seminary as freshmen to begin the three-year course of study. With forty-two returning Juniors and forty-nine Seniors, they make a student body of one hundred and forty-nine. Students came from all sections of the country and one comes from Ontario, Canada this fall to lengthen the list.

The war has depleted the student ranks but the work goes on and the Lord still is making it possible for many to come. There is no let up in the Seminary program in any way, for Christian leaders are needed more now than ever before.

A variation from the usual first week experience of Seminary life was the annual Alumni Conference held September 21-23. The three evening messages by Dr. R. T. Ketcham were a real feast to "old grads" and aspiring students alike. He spoke on the need of choosing the right side of an issue, the side the Lord was on, and then standing firm; a gripping message for young people on the threshold of Christian service. The message on Wednesday was from John 6:54, "whoso eateth my flesh, and drinketh my blood, hath eternal life." We need to feed on God's Word to live. Bible students saw their divine subject lifted to new heights as the need for faithful feeding on the living Word was presented. The closing message developed our position as heirs of the last will and testament of Jesus Christ. Our inheritance is real, valuable and secure. There was delightful fellowship made and renewed between former students and those of the present. It was the best sort of way to start off a year of study. The Alumni in their business meetings elected to give an offering amounting to over \$250 to the Library Fund of the Seminary. By unanimous approval the Annual Conference will

again be held during the first week of the Seminary year. New officers elected were: President, Rev. Eugene Kintner of Sinclairville, N. Y.; 1st Vice President, Rev. Stanley Lewis of New York City; 2nd Vice President, Rev. Newland Pfaff of Holly, N. Y.; Secretary, Miss Evelyn Knutson of Endicott, N. Y.; Treasurer, Rev. Herbert Johnson of Brooktondale, N. Y.

Remodeling of the gymnasium of the First Baptist Church is nearly completed with a new, hardwood floor, lighting fixtures and newly painted walls and ceiling. This provides a large hall which will be used as library, Sunday School room and Seminary class room. Because of the devoted service and Christian leadership and example of Dean E. H. Bancroft of the Seminary it was voted unanimously by the First Baptist Church to call the remodeled room Bancroft Memorial Hall as a "bouquet of remembrance" while the Dean was present to receive the honor. As Bancroft Hall it will serve admirably as an addition to the Seminary workshop.

Since the founding of the Seminary the Richard J. Murphy Memorial Library has been located in the Sunshine Philathea Class room just off the foyer of the church. With the availability of the space in Bancroft Hall it will be possible

to move the library to this more peaceful place in the building. Larger quarters will also be provided for a more adequate library. Book cases will be built for the spot and chairs and tables for study will also be provided. A Library Fund has been established for the provision of these very definite needs, to which gifts are invited by all interested persons. The Seminary Alumni Association gave generously during their annual conference making possible the beginning of this work. Additional volumes are required to build a library that will meet the need of the Seminary study program. Gifts of books that would be useful in the Seminary Library would help materially in meeting this need. Miss Ruth Haycock, Librarian, has a purchase list of necessary books, and gifts to the Library Fund will make it possible for her to fill the bookcases with the important volumes used for study.

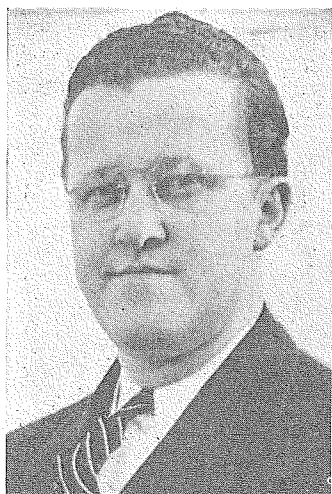
The Senior class of 1944 met in their first business meeting for the election of officers. Heber Van Gilder, Jr. of Portsmouth, Ohio was elected President; Miss Shirley Rogers of Waterloo, Iowa, Vice-President; Miss Shirley Knapp of Cortland, N. Y., Secretary; Lawrence Hilliker of Waterford, Pennsylvania, Treasurer.

## STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY\*

Lesson V—I Cor. 3:9-23

### THE FIERY TEST OF THE BELIEVER'S WALK AND WORKS



\* Pastor, 1st Baptist Church,  
Johnson City, N. Y.

Christians are not saved "by" good works, but "unto" good works as it is written: "For by grace are ye saved through faith . . . not of works lest any man should boast. For we are His workmanship, created in Christ Jesus UNTO good works, which God hath before ordained that we should walk in them." Such were the words of the Apostle Paul as he addressed the Ephesian Christians. Then, dealing with the same subject as he addressed himself to Titus, Paul wrote: "This is a faithful saying and these things I will that thou affirm constantly, that they which have believed in God might be called to maintain good works." Among the many reasons set forth in the Scriptures for these exhortations, we

choose to call the reader's attention to that of 2nd Corinthians 5:10 because of its being upon the text of 1st Corinthians 3, with which this article is occupied. There it is written: "For we (Christians) must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done (as a Christian), whether it be good or bad." Wisdom dwells in that man who takes these words to heart and prepares himself for that unique experience. The life story of the average Christian could be re-written to his great advantage would he but learn to exercise in the realm of things spiritual, the common sense he usually displays in the realm of things temporal. See how this assertion works out in the light of the coming fiery trial of the believer's walk and works as set forth in the Scriptures before us, and note first. . . .

#### I. THE SUBJECTS OF THE COMING TEST.

1st Cor. 3:9. . . "For we (Christians) are labourers together with God: ye are God's husbandry, ye are God's building." From these words we gather that those who are identified with God in the prosecution of His plan and program, are the ones who, in the coming day designated in our text, are to be the subjects of the test of fire. Uniquely, the Apostle describes them as "God's husbandry," and, pausing only long enough for a hurried breath, describes them as "God's building." What telling metaphors Paul used. "Ye are God's HUSBANDRY" . . . literally: "Ye are God's Acre."

Does this not suggest the reason for many of the experiences which come into the lives of God's people? The preparing of the soil for fruit bearing is always attended by ploughing, and harrowing and digging, and the casting out of stones and roots, and all things that would improve the field for greater production of things that count. And it is so, and it is as necessary, in "God's Acre," you and me, if we are to bear fruit to the glory of God. But note, too, how apt the metaphor in the light of the coming FIERY test. The farmer never finds cause for worry lest his waving field of wheat shall BURN as long as it is in the "green." That is, as long as the "sap," the life giving and producing flow, is in the stalk. His worry comes when the stalk begins to "dry out," when it begins to

"die," when the "green" turns to "brown," when the stalks of grain lose their elasticity which enabled them to rise again however much they may have bent before the Summer storms. The field of grain is "fire-proof" only while the life giving flow of nature keeps it so. In like manner, there is little cause for concern as to the ultimate outcome of the fiery trial of the believer, so long as the Christian permits the fruit producing "grace" of God to flow through the veins of his spiritual life or, to carry out the analogy, so long as he is in the "green." He may bend before the storms but he will never be broken; he may become engulfed in the flood but he will never be drowned; he may recoil from the fire, but he will never be burned. Such is the promise of God as it is written in Isaiah 43 . . . "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Danger arises, only when the believer's spirituality begins to "dry-out." Then he becomes "brittle" and "brown;" under adversity and trial, his testimony is lost beneath the heaped up complaints he offers, the jealousies he harbors, the animosities he nurses against God and man. Yes, "ye are God's Acre," keep yourselves, Christians, whatever life may bring of good or ill, in the "green" for ultimately "we must ALL appear before the judgment seat to give account. . . ." In like manner, how apt the metaphor: "Ye are God's BUILDING." The suggestion certainly is this . . . make it fire-proof. Is it not so that too often to be humorous, the believer's life is made of highly inflammable, if not downright explosive, materials? How often and how easily professing Christians "burn" with anger, and "fly off the handle" with all the intensity of an explosion, and with but little provocation. Wherein is the working of God's "grace" seen in such actions? It is written: "Love (which is the practical out-working of God's grace) suffereth LONG and is kind . . . doth not behave itself unseemly (indecently) . . . is not EASILY provoked. . ." Let us, who are to be the subjects of that coming fiery test, heed the exhortation of the Apostle, as contained in the words that follow, as he reveals. . .

## II. THE PREPARATION FOR THE COMING TEST.

Vs. 10 . . . "according to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed HOW he buildeth thereon." A hurried reading of this verse will leave the average reader with misconceptions. Paul is not acclaiming HIMSELF as a "wise masterbuilder" . . . there are already too many who are guilty of such misrepresentations. There are too many who imagine THEIR methods to be the ONLY ones worthy of favorable mention. Paul will not add himself to the supercilious group. To him there is but ONE "masterbuilder," and he, the Christ. Therefore as "a (or more emphatically), THE wise masterbuilder, I have laid the foundation." The "foundation" spoken of in the text of having been laid by Paul is used in the sense of "the first course" in the raising of the superstructure of a Christian life, as is plainly indicated by verse eleven in which Paul accepts the proposition laid down by the Prophet Isaiah, that GOD had "laid in Zion for a foundation, a tried stone, elect, precious," when he says: "Other foundation can no man lay than that IS laid (hath already been laid), which is Jesus Christ." In other words, the Apostle is saying: "Just as Christ was careful to lay for a foundation upon which men might safely trust for salvation, that which should ENDURE, even though the Heavens and the Earth should pass away, I have been careful in getting a right start, getting off on the 'right foot' in the building of my Christian life, that IT, TOO, will be found of ENDURING substance in the day of the COMING TEST." Then he adds: "Let every man take heed how HE buildeth thereupon." Some take this word as primarily addressed to the Pastor and perhaps this is correct, but it does not impress itself upon the writer as so. The context would seem to him to indicate that he is addressing each who is accounted as "God's husbandry . . . God's building," and that the Apostle has the intention of impressing upon the mind of ALL the importance of following, as did the Apostle, the example, of the "wise masterbuilder" in the fashioning of their Christian lives. If this be the sense of it, then we come immediately to a consideration which is in keeping with all we have been saying. . .

## III. THE ONLY SECURE FOUNDATION FOR THE COMING TEST.

Vs. 11 . . . "For other foundation can no man lay than that is laid, which is Jesus Christ." In this fashion would the Apostle impress the people of God with the fact that the Christian life is essentially, Christ. Christ at the BEGINNING as at the ENDING. The true Alpha and Omega. Thus would God prick the bubble almost before it is formed, of supposed superiority on the part of many who continually boast of their originality . . . of those who in effect would say: "Behold what work is like unto my work." Here we are faced with the fact that MAN has nothing whatever to do with "origins." With the fact that man's whole life is given over merely to the shuffling and re-shuffling of what already exists, much as one might piece together the parts of a jig-saw puzzle. Another is its creator. The "foundations" for all things that are RIGHT have been laid by GOD, not man. But it is MAN'S responsibility to use such things rightly. This is as true in matters temporal as spiritual. Whatever God has formed for the benefit of mankind, let it be put to right uses, and not prostituted to cater to the baser instincts and desires. So, in the light of our text, let ALL Christians see in themselves, no more than those to whom God has granted the privilege in this life, of so arranging their lives with the "wise masterbuilder" as a pattern, as to glorify God in the day when the heat of God's own searching presence shall turn to ashes ALL foundations and ALL superstructures but those laid and made according to the Heavenly pattern. Then follows. . .

## IV. THE FACT AND EFFECT OF THE COMING TEST.

Vs. 12-17 . . . "On that foundation, if any man proceeds to build gold, silver, precious stones, wood, hay, stubble, each man's work which will be made manifest. The Day will disclose it, for it dawns in fire, and the fire will test each man's work, of what quality it is. If any man's work—the building he has made—stands the test, he will be rewarded. If any man's work is burned up, he will suffer loss, but he himself will be saved, as it were through the flames. Do you not know that you are God's sanctuary, and that the Spirit of God is dwelling within you? If anyone tear down God's sanctuary, God will

tear him down; for the sanctuary of God is holy, and that is what you are." (20th Century trans.) What more fitting figure could the Apostle have used to depict the judgment of the believer's works, than the one used, "fire?" Fire, like God, is no respecter of persons. It lays in ashes the dwellings of the rich as well as the poor, the learned as well as the ignorant. Thus we are taught in the text that the judgment of that day shall be impartial. And if there is a solemn aspect to this, there is also a joyous one. In this life, judgment even among Christians is seldom impartial. Dislikes for another are often bred by the lying tongues of those with an axe to grind. Jealously and envy often color one's attitude toward others. Favoritism and party spirit is often rife within the ranks of professing followers of the Lord. Pedestals are often erected, upon which favorite Paul's and Peter's are placed by admiring followers, who conclude that all done or said by such is the very best possible merely because done by THEM, while in as superficial a fashion, the same conclude that all that others do must be of an inferior quality, because such have not been placed upon a pedestal moulded in the same factory. How different the judgment at the throne of Christ. Tried "as by fire." None will in that day "stand in a corner" with intent to catch the ear of the Judge and influence the decision for it is written: "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears. But with righteousness will He judge. . ."; thank God for this, Christian, and take courage. You may get a "raw" deal from the brethren, but from the Saviour you are sure to get a "square" deal. The outcome of this judgment is so evident on the face of it, that no special exposition is needed to make it clear. However, there is a PRACTICAL thought provoked by the 17th verse: "If any man defile the temple of God, him will God destroy." We do not mean to be contentious about this, but we cannot follow the thought of some commentators, that this rings up the curtain, admitting a foreign element into the drama, namely, the entrance of FALSE TEACHERS who cause the "Church" through their ministry to become defiled. The words "defile" and "destroy" in this verse come from the same original word and carry the thought

of "bringing shame upon." So that it might read: "If any man bring shame upon the temple of God, upon him will God bring shame. . .," thus looking forward to the very "fiery test" with which we have been in these verses occupied. So that we conclude that the PRACTICAL thought evoked by these words is this . . . that we can know NOW what the outcome of that "test" is to be, since we know NOW what work we are doing in life. If Christians were HONEST with themselves, they could NOW judge pretty definitely what should be their proper destiny in that day. Any "work" or "word" which is contrary to the spirit of Christ "brings shame" upon the temple of God "which temple ye (Christians) are." Thus the Apostle concludes with a . . .

V. WARNING CONCERNING THAT COMING TEST.



## STUDIES IN THE REVELATION

By DR. H. O. VAN GILDER\*

Lesson XVI

THE GREAT HARLOT

Text: Rev. 17:1—19:6

We have studied this book now in some detail up to, and including, the sixteenth chapter. We have shown the structure of the book, the plan which is followed in the narrative and descriptive portions, the method of dealing with its symbolism, and we believe that the student who has followed us thus far should have a sufficient grasp of the principles involved in the interpretation of this book to be able to study the remaining six chapters intelligently and profitably without much help from us. However, in the two concluding lessons of this series we shall deal briefly with some of the more outstanding subjects which are brought to our attention in the remaining chapters.

After the removal of the true church, the great apostate religious systems of the world will be confederated in the compact, powerful organization, whose wealth and political influence will be the greatest the world has ever seen. This is represented here under the figure of the harlot.

During the earlier part of the Beast's reign (Lesson XII, May, 1943) the harlot organization will dominate the Beast. Perhaps it

Vs. 18:23 . . . "Let no (Christian) man deceive himself . . . let no man glory in man . . . ye are Christ's and Christ is God's. Self deception is one of the greatest of vices. "Let no man think more highly of himself than he ought to think" is the divine way. Put away your party spirit . . . put away your pedestals . . . and with them ALL things which defile. Remember your position and your possessions. When did Christ ever take a mean view of any? When did Christ ever depart from the principles of "a wise masterbuilder?" Should we who are Christ's "bring shame upon Him" by failing to follow the pattern? Rather, though we have often failed, let us say to Him, "Lord I have played the fool . . . yet I love Thee . . . help thou mine unbelief." Thus shall we BUILD for the coming of the fiery dawn of judgment's morn.

would be more accurate to say that he will permit himself to be used to further her interests,—it is "the Beast that carrieth her," v. 7. But when the time comes that he determines to disclose his true character and repudiate all religions except the worship of himself, "the ten horns which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire," v. 16.

We believe this harlot is already here potentially, needing only the removal from her midst of all true believers in order to be manifest. Such removal, as we have already indicated, will take place at the rapture. In the meantime, the movements for church federation, and especially the activities of the Federal Council of the Churches of Christ In America, are preparing the way for "Babylon." There is already a "World Council of Churches," and a world federation, dominated by Modernistic leaders and by materialistic and socialistic ideologies, is an immediate prospect. At a meeting of church leaders in \*Pastor, Temple Baptist Church, Portsmouth, Ohio.

Cleveland, Ohio, last December, steps were taken to effect a merger of all non-catholic organizations. An Associated Press report of the meeting, as carried in the Columbus Dispatch for December 27th says: "This 'merger' won't be in full effect until 1945 because the huge agencies who sent representatives to Cleveland still must approve the move in their own conventions, and then some sixty denominations must approve. But it's pretty much a foregone conclusion they will."

That Babylon is to be a literal city seems clear enough; such activities as are here implied in Religious, Political and Commercial realms would require that. However, students of the Word are divided in opinion as to whether the city will be Rome, a rebuilt Babylon, Jerusalem, or some other.

Of these divergent views we shall notice only the one which insists that it **MUST** be Rome because mention is made of "seven mountains," and the view that it **CAN NOT** be Babylon because the prophets foretold that Babylon should not be rebuilt.

(1) *Is Rome signified by the seven mountains?* Those who hold to this view remind us that Rome was built on seven hills, and they insist that the reference to seven mountains in this passage is intended to be taken literally. But the symbolic character of this language is plainly evident. We quote at this point from Dr. Joseph Seiss:

"The seven *hills* of the City of Rome, to begin with, are not *mountains*, as every one who has been there can testify; and if they were, they are not more characteristic of the situation of Rome than the seven hills are characteristic of Jerusalem. But the taking of them as literal hills or mountains at all is founded upon a total misreading of the angel's words.

"A *mountain*, or prominent elevation on the surface of the earth, is one of the common scriptural images, symbols, or representations of a kingdom, regal dominion, empire, or established authority. So David, speaking of the vicissitudes which he experienced as the king of Israel, says: 'Lord, by thy favor thou didst make *my mountain* to stand strong,' . . . meaning his kingdom and dominion (Ps. 30:7). So the Lord in His threat against the power and throne of Babylon said: 'I am against thee, O destroying *mountain*,' (Jer. 51:25). So the kingdom of Messiah is likened to 'a

stone, which became a great *mountain*, and filled the whole earth," (Dan. 2:35). And this is exactly the sense in which the angel uses the word here, as he himself tells us. He does not say "the seven heads are seven mountains, where the Woman sitteth upon them," and leave off; but he adds immediately, 'and they are seven kings,' or personified kingdoms. . . . The description, therefore, so far from fixing the application to the Papacy, or to the city of Rome, decisively settles that it cannot apply to either, for neither has seven such mountains (or kingdoms). . . . Of these seven regal mountains, John was told 'the five are fallen,' dead, passed away, their day over; 'the one is,' that is, was standing at that moment, was then in sway and power; 'the other is not yet come, and when he is come, he must continue a little time.' What regal mountain, then, was in power at the time John wrote? There can be no question on that point; it was the Roman empire. . . . But what five imperial mountains like Rome had been and gone, up to that time? Is history so obscure as not to tell us with unmistakable certainty? Preceding Rome, the world had but five great names or nationalities answering to imperial Rome, and these scarce a school boy ought to miss. They are Greece, Persia, Babylon, Assyria, and Egypt; no more, and no less."

It should be noted in this connection, that the seven kingdoms, represented by the seven heads or mountains, are consecutive, while the ten kings are contemporaneous rulers "which have received no kingdom as yet; but receive power as kings one hour with the beast," (v. 12).

(2) *May literal, ancient Babylon be rebuilt?* Some Bible teachers answer emphatically, No! And they quote, in proof. Isa. 13:19, 20: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. *It shall never be inhabited, neither shall it be dwelt in from generation to generation!*"

Well, that seems conclusive enough—except that the destruction described in the context is predicted as taking place in the *future Day of the Lord*! Read the entire 13th chapter of Isaiah, noting that it is identified as "The burden," or judgment, "of Babylon," according to v. 1, and that the time of that judgment

is twice given as "the Day of the Lord," (vv. 6, 9), and once as, "the Day of His fierce anger," (v. 13). Now, since the Day of the Lord is a period of time yet future, and since the prophecy of Isaiah places the destruction of the city of Babylon in that period, it would seem that the very prophecy which is noted to prove that Babylon cannot be rebuilt really proves that it *must* be rebuilt. Its destruction in the day of the Lord will be final and irrevocable, but in order to be destroyed *then* it must rise from its present ruin.

In this connection, the fifth chapter of Zechariah is intensely interesting. There we see the symbols of commerce, an ephah, or measure, and a weight, together with "a woman that sitteth in the midst of the ephah," and of whom it is said, "This is wickedness." This is borne into the land of Shinar, the site of ancient Babylon, where "it shall be established, and set there upon her own base." And this takes place at a time when the Word of God goes forth in judgment, as symbolized by the flying roll. Dr. Seiss comments on this as follows: "By the indications thus given as to time, and by the whole contents of the foreshowing, its accomplishment belongs to the future, and necessarily includes the revival of old Babylon as a great commercial center, standing independent of all other powers, and exercising its own peculiar dominion over the governments of the earth. And this is all the more confirmed in that it exhibits the Woman of Wickedness, the Great Harlot, ensconced in it, as the great spirit which pervades the whole."

#### *The Twofold Judgment.*

It should be noted that there are two judgments upon the Babylon described in the chapters before us: The destruction of religious Babylon is described in chapter 17, and is accomplished by the ten kings (v. 12, 16), while the destruction of commercial Babylon is subsequent to this and is accomplished by the direct judgment of the Lord (chapter 18).

In 18:9-19 with 19:1-6 we have a designed and striking contrast between the earthly view of this judgment and the heavenly view. In the first passage, the cry, "Alas, alas" is voiced three times: By "The kings of the earth" (9, 10), by "the merchants of the earth," (11-16), and by "every shipmaster, and sail-

ors, and as many as trade by sea" (17-19) In the nineteenth chapter, the mighty exultation of heaven over the destruction of the wicked city is voiced in a fourfold "Alleluia!"

In our study next month, we shall consider the view given us here of the second coming, the Millennium, the last judgment, and the new heavens and new earth.

## PASTORAL THEOLOGY

By **EARLE G. GRIFFITH, D.D.**

(President, Baptist Bible Seminary)

### Chapter 32

#### "MAKING THE MID-WEEK PRAYER MEETING A BLESSING OR A BORE"

Scripture: Acts 4:23-32

Satan is safe in this one assumption, namely, the weak sector in the church will be the week night prayer meeting. His losses are greatest where that assumption is false. Much too frequently Satan's supposition is sound. Christians while claiming to believe in the supernatural give practical denial of the claim by their regular absence from seasons of social prayer. When we really come to believe that an omnipotent God intervenes on behalf of trustful, helpless men and women, few things will have the allurements of group prayer-periods.

There is a verbal bubble that someone should burst. It runs, "The morning service tests the popularity of the church. The evening service tests the popularity of the pastor. The mid-week prayer meeting tests the popularity of the Lord." Christian assemblies are not held to test various peoples' popularity. Any Gospel gathering tests, not the popularity but, the spirituality of the believer.

In this chapter a major question is raised. For every church that draws regularly on a week night to its center of worship a gratifying number of people for prayer five are incapable of doing so. This fact is the big religious nightmare to many pastors and their lay lieutenants.

Christians may surrender to difficulties or surmount them. Prayer meetings are indispensable or they are not. It is universally agreed among God's people that well attended heartily sustained prayer meetings are the surest guarantee we have of sweetness of Christian fellowship among us, money to meet our obligations, divine unction upon the preacher for his Sunday ministry.

IN NEW TESTAMENT TIMES A PRAYER HAD PULLING POWER.



During the Apostolic era great preachers were not given a front page write up on Monday morning for their Sunday exploits. Contrary-wise for their bold proclamations of Gospel truth attended by miraculous signs, they were hurled into jail. Luke reports concerning them, Acts 4:23, 24, "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which has made heaven and earth, and the sea, and all that in them is. . . . And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Sermons and jail terms were preceded and followed by enormous gatherings of Christians for prayer in which the leaders really led. A church may loudly decry the evils of religious liberalism—it is but helping the cause of such enemies if its own regular prayer periods are feebly attended or listlessly endured. We are not really on apostolic ground unless we are ready to continue in "Doctrine and fellow-

ship, and in breaking of bread, and in prayers." That which is often unwisely referred to as Christian Communism, or self-effacement, or brotherly consideration, that marked the mother church in Jerusalem was the direct fruitage of Bible teaching and earnest corporate prayer.

WHAT WILL PROMOTE BIGGER AND BETTER PRAYER MEETINGS? First, we must refuse to bow to adverse conditions or traditional weakness. Many church members will dismiss any question having to do with the improvement of church life by saying it has always been just this way or our circumstances are beyond correction. We collectively sing about wanting "To scale the utmost height and catch a gleam of glory bright" and then quietly slip back to levels we have long occupied. The average church has probably ten to 20 per cent of its membership out for the mid-week prayer meeting. We believe this can be radically and swiftly improved. To be sure, mere admission of the ailment will not cure the disease. At the same time, a desire for health will not effect it.

Second, Every pastor needs some able, willing, Christian laymen to shoulder with him a share of the responsibility for a successful prayer service. A church of any proportions should have some man who is the prayer meeting PUBLICITY MAN. He should be some person who is successful in his own chosen field and of special favor among real Christians. The scope of his work should include, first, regular attendance at all prayer meetings. He should by his own spoken word or written message contact all classes of the Sunday School and their leaders presenting a systematic appeal to come to the mid-week prayer meeting. On occasion he could take the pastor's place in connection with some of the announcements and project the prayer meeting as a major privilege and responsibility for the entire local church family. This man should stay at his post until the regular attendance at prayer meeting is doubled or tripled and the service is riding ahead on the strength of its own merit.

Likewise, The service should be made irresistably attractive. It cannot be denied that even Godly men and their followers do slip into ruts. It is easy to find fault with absentees but it is better to check on the cause of absence. Likely peo-

ple should go to a prayer meeting whether it is or isn't interesting but they simply do not. At this point a pastor's courage may be put to some strain. If for years the spirit and interest of a prayer meeting have been chilled, poisoned, or destroyed, by some mature Pharisee or Pharisees who utter endless monologues labeling them as public prayers it becomes the unhappy lot of the preacher to make corrections. Regardless of the length of a person's standing in a church or his contribution to its work he should not be permitted to make so holy an exercise as prayer an object of disdain. The ideal time for a preacher to make some adjustment is at the very outset of his pastoral relationship. Let him make it plain that people who give themselves to extended private devotions are always very brief in public prayer. The prayer period should be ordered so that many voices will be heard and somewhat different voices with each succeeding meeting. Not less objectionable is the so-called testimonies of certain persons. The same thing is reiterated week after week, or echoes are given of experiences in home, school, shop and office. There should be abundant time for prayer and abundant time for testimony on occasion but both should be marked by freshness, earnestness, and edification value. In this connection is should not be forgotten that sometime the chief contributor to prayer meeting languor is the pastor himself. Some men simply cannot rise to face an audience without giving a full length Sunday discourse. This is pure weakness. It is as logical to argue that every time a person comes to the table he should have a seven course dinner as to pump into people a full fledged sermon every time they meet for prayer.

Good music is consonant with the spirit and purpose of prayer. Why should there not be something of the palatable musical flavor to any stated prayer meeting that marks the regular Sunday morning or Sunday evening church service. By music is meant good vocal or instrumental work. Prayer meeting solos should be few and then of the very highest order. The prayer meeting is intended to be a democratic service and not a display.

Wherever prayer meeting talks are regarded as essential they should be within the range of the mass mind, they should not consist of off-hand, pious platitudes.

A brief message must be prepared as well as a lengthy one. A very wide range of Bible subjects may be covered. Current issues may be treated in the light of the Bible. If a serial arrangement in instruction is being followed it should not be continued until it becomes wearisome.

Visiting speakers may be heard with profit. A few times in the round of the year church organizations and leadership equal to the task may with propriety conduct the prayer meeting. It is quite fitting on occasion to have an evangelistic note in connection with the mid-week service of prayer and not out of order to give a personal Gospel invitation. Lydia and her household always traced their spiritual birthday to a riverside prayer meeting.

**SUMMARY.** We are convinced that a resurrection would come to the average church prayer meeting by the operation of a plan with some very simple features. Responsibility for making the prayer meeting worth while should be entered into by many persons in addition to the pastor. A requirement for election to office should be attendance at the mid-week meeting when physically possible. New members at the time of their

admission into the church should be strongly impressed with the medium of this service. All older members should set a consistent example. The meeting should begin on time. Dull moments should be eliminated. A careful record of attendance should be kept. Persons who insist upon fanatical extremes in connection with prayer meeting such as enforced kneeling should not be respected. According to the Bible one may pray in any kind of physical posture. The dying thief prayed while suspended on a cross. Phariseism on the one hand and extreme emotionalism on the other hand ruin prayer meetings. All the elements that make any other service worth while though in changed proportions and arrangements will make a prayer meeting attractive. Business matters should be brought to the irreducible minimum. The one conducting the meeting should have some regard for the passing of time. It is mighty little that the soul receives after the body has been exhausted. Normal Christians would not evade prayer meetings if they are so ordered as to fully meet spiritual need and equip them for better service for Christ. A praying church is God's greatest friend and the devil's greatest foe. Brethren let us keep praying.

## GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Hebrews 10:35, 36.

The heat has been so intense and living quarters so crowded that until today letter-writing has been a burden. However, last night came word from one which filled us once again with the desire to write.

Those of you who have been informed have been so very faithful in praying for our safe arrival and now we are trusting that you are continuing to pray for the safe arrival of our equipment. But we want to tell you right now that "GOD IS STILL ON THE THRONE, HE STILL REMEMBERS HIS OWN." Here is just another reason why.

Upon our arrival in Brazil we found the housing situation simply impossible. The missionaries had found it necessary to bunch up in

the mission house to the extent that each couple had a room apiece. There was nothing left for us but the small verandah which we had screened in for a dining-room. It was sweltering hot in the daytime and too cool at night for the baby. For three weeks Mr. Warfield and Mr. Stull walked, rode, and inquired trying to find some place that could be rented under fifty dollars. For many days the outlook seemed very black indeed but we believed that He, who had carried us safely here over so many dangers, could find us some place to live in a city this large.

Some of you will remember how much we wanted a place by ourselves and I had even made the statement that it could even be a little shack in the jungle. One day I was frightened that the Lord was going to take me at my word. A little girl came to tell me that there was a house to rent near her place.

According to her description it was quite a nice house and close to the mission. Accordingly one hot afternoon I started out on foot to investigate. The house proved to be a small two-room structure with one room tiled the other of straw. The kitchen was a hole underneath the house. There was no water and only one front window since the neighbors were too close on either side for windows. As I entered the place there was a child with a huge open sore on his leg, sitting in the doorway. The door way down to the kitchen underneath the house was like an old-fashioned cellar door. For a little bit I wondered if the Lord were putting me to the test, and wanted me to live there. It was comforting to remember that it was not a mud hut and it was not in the jungle, but it was dirty, dangerous, and closely connected with disease and infested neighbors.

In the midst of all these discouraging experiences came a quiet assurance from the Lord that He was going to provide. Word came to us through one of the rubber men that an American man was going to be leaving a small house, which although, cheaply constructed, had been screened and plumbing installed. After making four or five trips and dealing almost as long as we generally do with Brazilians, arrangements were made to sub-let the house with the agreement that we would take the furniture off his hands.

So after six weeks we find ourselves conveniently located about four blocks from the mission house, right on the street car line so that connections are easily made with the work in Cachoerinha, and we are free from the deadly mosquitoes. The American man is still living with us and the house is small. But these are both advantages at the present time. Every once in a while he brings home something from the Commissary where we are not permitted to buy. And the house being small makes it possible for me to do my own work with the assistance of one little girl who runs errands and plays with Billy. We are still praying and still hoping that God will make possible the purchase of a permanent property close to the mission but at the present time we could not handle it financially so we are happy in the Lord's provision for us. We believe He heard

your prayers.

The first Sunday after our arrival the Sunday school put on a special program of welcome for us. How our hearts did rejoice to see those who had continued on in the way of the Lord, still faithful. The little mission had been redecorated so that we scarcely recognized the place. But the thing that has rejoiced our hearts more than any other thing has been the way in which the Spirit of the Lord has been and is working. Every Sunday night for a month now two souls have accepted Him as Saviour. The room is crowded with faithful believers so that there is scarcely any room for the unsaved. We are in desperate need of a church building. The situation is not impossible now as regards building. If the proper or suitable property could be purchased, the believers and missionaries stand ready to go ahead with the building. Please pray that mountains be removed in order that the ground which has already been gained may not be lost.

And now about our equipment. We had word yesterday that the baggage has arrived as far as New York with the hope of getting out by the last of September or the first of October so we continue to pray. Every day work and living become more difficult because of the things that are in that list of equipment. Crayons, scissors, books, shoes, dresses, trousers are becoming real necessities in the work and for our personal use. And every day we find ourselves longing for the mimeograph and dreaming of all the things we could do with it. Our believers are praying, you folk are praying, and we believe God is answering but He knows we have need of patience, therefore the delay.

Now for some news about the field: Word came yesterday regarding Mr. Trimble, that he had recovered sufficiently from his injuries to return from the hospital to his home in Boa Vista. Mr. and Mrs. Warfield together with Billy are due to arrive any day in Boa Vista to help with the work until sometime in January when they expect their launch to be ready and hope to begin their work on the Rio Negro. You no doubt will be seeing Lois Martinson since she left Para, Brazil on the 15th of September to return for a much needed rest.

Dynes McCullough has just re-

turned from a quick trip to his work in the Territory of Acri. Quick because he stayed only four days, but long because it took him three months to go and return. The McCulloughs will be helping in the work in Manaos until after the first of the year at which time they will be going back to their station. Maxine right now is worrying her pretty head about Portuguese verbs, so you people, don't forget to remember this new missionary in prayer. You might even try praying as Dona Lee Redman, "O Lord, open her weak head and pour the Portuguese in."

And don't forget to pray for the Stulls because our schedule is heavy and we lost quite a lot of Portuguese in transit. Monday, Wednesday, and Friday at 7:30 A. M. we have an hour of language study with a native Presbyterian minister who is a really fine teacher. On Tuesday night there is a class in the Scofield Course for all believers of the church and Willard is teaching the course. Following the Bible study there is choir practice in charge of Mr. McCullough and Willard. On Wednesday we care for correspondence and this is also the night for church business meetings. Thursday night is prayer meeting and the time for Mrs. Barber to instruct the native teachers in the weekly Sunday school lesson. There are at least six native teachers now working in our mission Sunday school. Friday afternoon is the weekly girl's class and prayer meeting for missionaries in the evening. Saturday afternoon the men are working with the young boys and I shall be continuing with the young women with whom Mrs. Warfield has been working. Sunday is a day so full that we really need Monday to recuperate. Sunday school classes at 8:30, church at 10:00, visitation in the afternoon, and two young people's groups in the evening followed by the evangelistic service. This would be a good hard day at home but coupled with the preparation of meals over a charcoal stove, and this heat, leaves no room for doubt.

Billy is well and talking more every day. The Brazilians are trying hard to teach him Portuguese but thus far he hasn't manifested much interest. Mr. McCullough has just recovered from an attack of malaria during which time he lost twenty pounds. I forgot to men-

(Continued on page 27, col. 3)

## FLASHES FROM FOREIGN FIELDS

### EVEN SNAKES GO TO CHURCH IN AFRICA

Fort Sibut, Oubangui-Chari  
French Equatorial Africa  
August 6, 1943

Dear Co-Laborers in Christ:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Though it has been some time since we have written, never the less we have thought of you daily. We praise God for you and for the part you are having in making it possible for us to serve Him here.

The rains have set in for sure and how damp it is all the time. Our shoes and books, etc., are covered with mold. I had about forgotten how badly things did mold during the rainy season.

The latest mail we have received from the states was sent before the middle of April, and the last statement from Mishawaka which we have received was for the period up until Feb. 13, it is now August so you can see why you do not receive replies from your letters or receipts for your gifts.

We are still living in the house on the hill. As yet we do not know how much longer we will be here. The Brauns and the Vandergrunds expect to be back the middle of this month then we will find out what we will be doing up until conference time. We are still praying that we may be able to go to Goundi this next spring, however if we are delayed another year we will make good use of the delay by gathering materials along as the funds are supplied and then when we are ready to build the windows, doors and beams will be ready and there will be no delay in the building. If funds are provided we hope to be able to put on a permanent

roof of concrete so that there will be no danger of fire or the expense of reroofing every two or three years.

Yesterday Delbert made a trip to one of the out stations with an evangelist. It was about 38 miles and had we not had the truck the evangelist would have had to move everything by hand. How many times we have praised the Lord for this truck, even though it is very old we are most thankful for it.

A few weeks back we had a little excitement in the church during the Sunday service. One of the evangelists was in and was bringing the message, when all of a sudden a snake was sighted in the roof. It was above Miss Almen, so we had her to move, and continued on, but every one kept one eye on the snake, then the snake started crawling toward the back of the church though still in the roof. Those eyes! they kept getting larger and whiter. Until we had to stop and make the snake crawl back into the grass roof. Then the meeting went on. I can still see those big eyes looking up at that snake.

We have eaten more canned foods this term, than we did all last term. We have been most thankful to be able to get them, but it makes it most expensive, and I do not know if we will get anything canned this year. Since we were in Koumra only 3 months, and not here 3 months, and next? We have had green beans and other early vegetables to eat right along. We have also had potatoes most of the time. Today Delbert got 84 pounds of coffee for about \$3. Wouldn't you like some of it? We would enjoy having a taste of butter and bacon. Once in a while we can get goat meat, but only once in 3 months have we had any beef. And we can scarcely buy chickens at any price. Meat is a real problem here, but praise the Lord these things can in no way hinder the joy and peace of our blessed Lord. Gasoline is rationed, we get about 6 gal. a week for ordinary use, more if we need to make a special trip like going to Koumra.

We are both enjoying the work here and we are feeling fine. It surely is a joy to be back and busy. How we praise the Lord for the way He is sending out others. Miss

Crumb has arrived and there are others on their way.

We are most thankful unto you for your most loyal support both in prayers and gifts. And those who have written will be getting letters in due time. Continue to pray that we may be used mightily for Him this term.

Yours, because of His grace,  
Delbert and Lorene Hall.

### MISS STEVE BUSY BUT ANXIOUS TO RETURN

Fayette, Ohio,  
Oct. 12, 1943.

Dear Co-workers together  
with Him:

"Wait on the Lord, be of good courage and He shall strengthen thine heart. Wait, I say, on the Lord." Ps. 27:14.

At present I am waiting for my passport, and I know the Lord will give it in His own time. I had hoped to have something more definite to tell you about my sailing, but have nothing more to tell you at this time.

I left Hancock and Dollar Bay, Michigan, the eighth of September, saying 'Goodbye' to my friends and home church up there, as I do not expect to be back again before I leave for the field. My next stop was Chicago where I spoke to the Women's Missionary Society of the Mayfair Bible Church. We were only a few gathered together, but we had a time of prayer for the missionaries. It is such prayer groups as these that bring results on the mission field. My stay in Chicago was short, so I did not have time to see all of my prayer helpers, as I was scheduled to speak at Detroit at the Elim Baptist Church on Sunday, Sept. 12. I did pay a short visit to the Bethel Baptist Church, which has a group of young ladies called the King's Daughters who are praying and giving that I might go with the Gospel to the uttermost parts of the world. It may be that the Lord will allow me to visit Chicago again before I leave, although I did say farewell to my sisters and some of my friends there. I think the missionary's life is full of "Farewells."

On the train from Chicago to Detroit I had the opportunity to give out some tracts, as the train was crowded. We sat in the Ladies' Waiting Room and some even sat in the baggage car. The conversation turned to religion. What an opportunity to witness for my Lord, but I failed Him, and later asked Him to forgive me and give me another opportunity to show my colors. Pray that I might have courage to testify for Him on the trains. Also that the tracts given will bring results.

I spent a blessed day at the Elim Baptist Church in Detroit, speaking to several groups in the church, and ended the day at the "Old-Time Religion" program broadcast by the Sparks Funeral Home at Royal Oak, where I gave a short testimony.

Then I left for Flint, Michigan, where I was scheduled to speak at the Women's Missionary Society of the Edwin Avenue Baptist Church. Some could not come because of sickness in the home, however a goodly number were gathered for the meeting. My stay here was not long either, as I had to leave the next day for the Mid-Missions conference at Elyria, Ohio. There were thirty-one missionaries present, and all were of one mind and spirit. We thank God for the Spirit of the Lord who was there in our midst. Two of the missionaries who were there sailed for Africa the next week, and are now on the water. We also heard recently that two other of our missionaries have landed safely in Africa, for which we also thank God.

*The Mid-Missions office has been moved to Cleveland, and anyone sending funds to me should send it to Mid-Missions, 977 the Arcade, 401 Euclid Avenue, Cleveland, Ohio.*

I am making my headquarters at Fayette, Ohio, at present with the Hukills, who have invited me to make this my home. I am kept busy with correspondence, sewing, and purchasing my outfit for Africa, also speaking at meetings. I have spoken twice at the Zone Public School, once at an afternoon Bible Class for the children, and the second time to the Zone Community Club meeting. The children were very interested. I also spoke to the B. Y. P. U. and the Ladies Society of the Ambrose Baptist Church of which Rev. Hukill is the pastor.

I made a short trip to Romeo, Michigan, and enjoyed a Missionary Conference at Rev. Rhodes church, giving my testimony. At one of the conferences one of the

speakers said, "It has been estimated that 89 souls go to hell each minute." Think of the many minutes that have been wasted while souls are perishing. "Pray ye therefore the Lord of the harvest that He will send forth laborers into the harvest."

I am scheduled to speak next Sunday in the Amboy Baptist Church near Pioneer, Ohio, and expect, the Lord willing, to attend the annual conference of the Ohio Independent Baptists at Columbus, Ohio, next week, Oct. 18-21. Pray that the Lord will open the door to Africa for me.

Yours for the lost,  
Viola Steve.

P. S. by the one who mimeographs these letters. Information comes to us that the cost of living is extremely high in Portugal where all returning missionaries must spend a few weeks before going on to Africa, so a couple hundred dollars more than passage would help to meet this additional cost. Miss Steve still needs the guarantee for passage home from the field in case of war emergency. It is unlikely that such an emergency should arise, but the guarantee is required. Perhaps some church or a group of churches would send such a written guarantee to Miss Steve or to the Home office at Cleveland, Ohio. Our own church here with less than a hundred membership gave the guarantee for Miss Eunice Stowell, who is on the same field, so can not do any more. Please pray earnestly about this and ask God to lead you in this important matter. Thank you. Also please report any change of address so that these letters will reach you.

Sincerely yours in the Lord,  
Pastor Elton C. Hukill.

### **BROWNS USED OF GOD IN AFRICA**

Bangui,  
French Equatorial Africa.  
July 2, 1943

Dear Friends at Home:

Bangui is a dear place to us and our correct address, but we are actually writing this note from the cool upper base slopes of Africa's 17,000 ft. ever snow and ice clad Ruvenzora peaks. We daily drink ice water furnished by nature in plentiful quantity and of excellent quality! Mountain ranges and peaks

are beautiful. A wide expansive grass plain lies just below us this side of the far ranges. Our first view of the snow caps was had from near Iruma, 125 miles north. Since we have seen them from many points as close as a few miles. Mountain climbs of almost any description are at our disposal. We are at the home of the John Staffacheis of the Africa Inland Mission—people and home and climate are ideal for just such change as we are in search of. The return from the States of Mr. Rosman, made quick work of our convictions and other's encouragement that we take a few month's trip—stay into cooler air. Mr. Rosman is now at Bangui until our return. The Vandergrunds from Fort Sibert are here with us and our Plymouth. We may some day tell you some big war-time tales about tires getting better and better the farther they roll even from big hole starts. We might say that it was proposed last November, for our prayerful consideration, that the Brauns go to our big business government center, Bangui, so that the Wimers could leave for a needed rest to South Africa. This resulted in our moving a few days before Christmas. Our present (always good) address is Bangui.

Last week, with local missionaries, we spent three nights in pitched tents about 25 miles from here. Search for meat for a large group of Bible conference natives was the main justification! Some 75 blacks walked to the spot and each carried meat home. Tell you about it all later! Also how an elephant fight accidental breaking of a big bull's one tusk actually saved that elephant's life. On one trip of 50 miles we were held at bay on road for a half hour by three wild buffalo and for fifteen minutes by twelve elephants. We watched a "hippostrosity" graze at 25 ft. nearness and were within stone's throw of fifty playing hippos for hours at a time. We saw several herds of elephants primping with sand and water in their natural habitat, not knowing that we were just above them on a mountain cliff. Iguarra (lizard) ran from the grass touching one of our party's legs. But what an unpleasant heart (lack of) action when on foot we crossed a knoll and viewed a big elephant at 50 ft. On a one day's trip (total 50 miles) we saw antelopes, pigs, maribous, ducks, and what not in addition to the other animals already named. On this trip we drove

to Lake Edward and swam within 200 feet of hippos into whose tub we entered. While at the Lake, natives caught plenty of delicious fish for our dinner. Upon return we drove ten miles extra so as to say we were in Uganda (English territory). Returning to camp we viewed the snow caps by setting sun and later by moonlight. Buffalo meat was the main course of the evening repast. We saw a distant cloud from a smouldering volcano. We expect to see the remains of a mission station recently wiped out by lava. Only the tops of the chapel walls remain!

A dozen mission stations of various missions were visited on the trip thus far and that many more are on our return schedule via another route. Naturally, we are interested and observant of their methods of carrying on and of the results of the Gospel's being preached. During a stretch of 1,000 miles our first term Bangola language was of much service.

Before leaving on this trip, work went on much as usual at Bangui, and our other stations except for shortage of missionaries. As far as is possible, extra duties are placed upon native Christians. Certain printed helps—Bible portions, song books, etc., are out of stock, but prayed for!

Relief of stress in North Africa—after Tunis—means a lull in the former constant stream of supplies sent from our section and the doing away with certain formerly necessary precaution measures. We all appreciate God's goodness to us during the days of tension and direct war efforts and danger.

Our reason in being here is to return to work a bit better prepared to carry on than had we continued as we were. Bangui is our mission territory's big center of government and commerce and a point through which many missionaries of a dozen missions travel to and from their fields. This means the added responsibilities of company and mission purchases, etc.

A mission doctor who comes here every second Friday was due at nine this morning and is not here at noon, so we must send a porter to his station 50 miles distant with this station's outgoing mail. Thus we must hurry this note to a close.

We remember you friends right along and assure you of our deep appreciation of your varied interests even though some of these interests are expressed in ways other than writing.

We believe we have acknowledged gifts direct to the kind givers, but should any such be, "due a letter" give us time to get back to Bangui where mail awaits us! Thanks, one and all.

Yours across subs,  
Ray and Lillian Braun.

## MISS CRUMB BACK IN AFRICA

Matadi, Belgian Congo  
June 30, 1943

Dear Friends in the Homeland:

Again the Lord has graciously brought me to Africa to be a witness to the needy ones here. To you, who have helped to make my return possible by your gifts and prayers, I wish to express my sincere gratitude and appreciation. My heart is filled with praise to the One Who "is able to do exceeding abundantly above all that we ask or think."

Most of you know that I left Wheaton College at the end of the first semester this year, and started east, believing that the Lord desired my return to Africa then. I arrived in New York the first of March, and after several weeks of active effort and much "red tape" the necessary passport, visas and permits for sailing were secured.

While I was in New York, shortly before sailing, one night I saw an airplane in the sky, and four powerful lights fixed upon it were following it across the heavens. It brought to me the realization that just as this plane was not allowed outside the beams of light, so "the eyes of the Lord are over the righteous, and his ears are open unto their prayers" (I Peter 3:12). This little illustration seemed to be an assurance that as I left American shores, He would never leave me; but His eyes would be upon me wherever he led. How I praise Him for this.

In the afternoon of May 12, after having taken my baggage through customs in Philadelphia, I went on board the Portuguese s/s SERPA PINTO, a neutral ship, but it did not leave the harbor until the following morning. It was a disappointment that Isabelle Barrington and Mr. and Mrs. Slocum did not receive their Portuguese visas in time to accompany me. However, there were eight other missionaries on board: Messrs. Bowman, Ellenberger, Stamm and

Breidinger of the Alliance Mission, returning to French West Africa (they send their greetings to you who know them); Mr. and Mrs. Angus Brower, returning to the Belgian Congo; and Dr. Lois Vischer and Margaret Taylor on their way to India. The four men did not accompany us from Lisbon to Africa but sailed the same day on another ship.

Each of the two Sunday mornings while crossing the Atlantic, we missionaries had a church service, and Sunday school in the afternoons for the children, and we had many opportunities to tell others of our loving Saviour. Throughout the entire voyage, the Lord gave me perfect peace, and I did not have a single moment of anxiety or nervous strain. I enjoyed this trip more than any previous ocean voyage.

"My heart is resting, O my God;  
I will give thanks and sing;  
My heart is at the secret source  
of every precious thing."

May 17 and 18, the ocean was rather boisterous, baggage in cabins went scooting over the floor, dishes crashed here and there, some passengers fell over with their chairs on top of them, and many others were unhappily rolling back and forth in their bunks. I am thankful that I enjoy the ship's rise and fall, and its rolling from side to side. With the exception of these two days, the sea was unusually calm. But rough waters make one realize the truth of the Scripture, "the wicked are like the troubled sea, when it cannot rest" (Isaiah 57:20).

Our ship stopped at the Azores, and at Funchal, Madeira, and we were permitted to go on shore at the latter place. This was a privilege we had not expected, because no other foreign passengers had been permitted to visit the islands since the beginning of the war. We arrived at Lisbon May 27, and after taking necessary baggage through customs, we went to Hotel Tivoli, which was both reasonable and respectable, and located near the center of the city, within walking distance of most of the offices we needed to visit.

We had lovely weather while in Lisbon, and enjoyed trips to such places of interest as the tropical garden, the aquarium, and Sintra with its ancient forts, palaces, and gardens. We received a cordial welcome in many churches, and met earnest Christians who received

us as one of their own. We gave our testimonies in different churches, an American lady who has lived in Lisbon many years acting as interpreter. I had not realized that there were so many fine Christians in that country. With some knowledge of French, one can manage quite well in Lisbon. A number of English speaking Christians invited us to their homes for tea and fellowship. I also spent one day on a picnic (7:30 a. m. to 10:30 p. m.) with the First Baptist Church, and played ball, ran races with the Portuguese young people, and told stories of Africa.

In the afternoon of June 12, we missionaries went to the dock, and took our baggage through customs again, then boarded the s/s ANGOLA for Africa. A number of our new friends were there to see us off. Our visit in Portugal is one that will be remembered, and it would be a joy to visit there when returning to the States. Our ship first went to Porto, north of Lisbon, before starting its southward voyage. We were permitted to go on shore each of the three days there. Some of us visited a few old cathedrals, one whose foundation was laid in the fourteenth century and erected in the fifteenth century, before Columbus discovered America. We wanted to enter and see the beautiful rose window, but mass was being held then and the only door by which we could enter was at the front of the auditorium. We saw two large bridges across the river, and we walked across one on the lower level, climbed the rough steps at the other side to the high level (I should guess at least 200 feet above) and returned to Porto. We had a splendid view of the city from that height. The following day I went to the Baptist Church and met the pastor, who lives in the church building. He speaks very good French, and reads English well. He showed me the church, and also the Baptist Seminary which is housed in the same building. There are not many students, but yet there are those who are being prepared to proclaim the message of salvation through faith in the Lord Jesus Christ. Tea with the pastor's family was also enjoyed. It is encouraging to find that wherever we go there are those who believe in and love the same Book and Lord as we, and with whom we can have sweet fellowship.

The passengers presented quite a cosmopolitan group, coming from

America, England, France, Switzerland, Italy, Portugal, etc. Our church services were not as well attended as formerly, because so few on the ANGOLA understood English.

We saw several convoys on the horizon, and the destroyer from one of them came near and looked us over quite carefully. It is true that we were passengers on a neutral ship; however, our faith was not in the neutral ship, but in the Lord. "A horse is a vain thing for safety; neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name" (Psalm 33:17-21).

"O, take my hand, dear Father,  
and lead Thou me,  
Till at my journey's ending I dwell  
with Thee.  
Alone I dare not journey one  
single day,  
So do Thou guide my footsteps  
on life's rough way."

—God's Word For To-Day  
—Hallesby.

I wrote quite a few letters while on the boat, and mailed some in Madeira, and the others in Lisbon. I learned after sending the first ones that they may not be mailed until after the war, and the others may take a year to reach you—so you will have something to look forward to. I really did answer all the letters which I received before sailing. While I was on the field last term, I purposed to answer every personal letter which I received; and I shall do the same this time. But remember that it takes much longer for mail to go back and forth now than it did then; and also, many letters may be lost—so please do not wait until you hear from me before writing again. While one is on the field, letters are especially appreciated. I shall try to keep you informed, through copies of my general letter sent by air mail, of my activities and of the Lord's undertaking, in order that you may pray with understanding, and that you may know of the work which you are accomplishing here through your prayers and gifts.

Your gifts which are sent to me, made payable to MID-MISSIONS, 977 The Arcade, Cleveland, Ohio,

will be cabled to me. You may be confident that I shall receive the money. But the statement giving the names and addresses of the donors will be sent by mail, and consequently my acknowledgments will be long in reaching you. But please bear with us missionaries in the present difficulties. I shall do the best I can. And I shall endeavor to use the gifts which you send to the best of my ability for the Lord's honor and glory. Thus, together, we shall seek to serve the Lord joyfully and point lost souls to "the Lamb of God, which taketh away the sin of the world."

Our ship stopped at SaZaire yesterday afternoon and a launch met us and took us on shore at Banana where we spent the night in a hospital ship. This morning we left on the launch, and arrived in Matadi about four o'clock. Tomorrow is a Belgian holiday, and consequently it will be necessary to remain here until Saturday morning before I leave for Leopoldville, and on by river boat to Bangui, and by truck to Fort Archambault. Ebenezer—Hitherto hath the Lord helped us—and He will continue to do so. How I do praise Him.

May the Lord richly bless you, supply your every need, and use you abundantly for His honor and glory.

Yours in the fellowship of the Gospel,

Clara M. Crumb.

## ELSIE SCHLAYER BUSY IN AFRICA

Les Maroubas, par Bambari  
Oubangui-Chari, A. E. F.  
July 20, 1943

Dear Friends:

The last time I wrote you was in March from Brazzaville where I was staying at the Swedish Mission. No one can beat the Swedish people in cordiality! There I was waiting for the departure of my boat. The morning after I wrote the letter I went in town to mail it and also to pay a visit to the boat company. To my amazement I found that the boat was not leaving for another month because of the low river, and also because it needed repairs.

I wish all of you would secure a map of Africa and look up the location of Brazzaville, Leopoldville (Kinchazza) and the Cape or Cape

Town, South Africa. You will find that the Cape is many thousands of miles from Leo. I did not go to the Cape for the trip there is long and tiresome and very expensive. I went to Leopoldville only to get a rest—which I am glad to say I did. From there I went on to Sona Bata where I could continue with treatments. In my former letter I told you about Sona Bata — its beauty and the many friends I met there. I was happy to be with Emily Satterberg whom I met with Agnes Anderson back in 1934. Leopoldville and Sona Bata are places where many missionaries of different missions pass through, and so I met many of my Nyack friends and learned about the welfare of others. Although I am not feeling as well as I should, the Lord will help me from day to day until this war is over and I can go home to rest and see my loved ones again.

When I heard the boat was not leaving for such a long time, I returned to Sona Bata, as board at Leo was too high. Although I was disappointed, still I was glad to return and stay a while longer with Emily. I also had more of those strong drugs to take which I was not too anxious to take far off in the bush where there is no medical help. Sometime later I received word that the boat would not leave in a month as the river was still too low. After six weeks of waiting I went over to Brazzaville and tried to book with the other boat company. They assured me their boat would leave the 18th of May or later, but definitely not earlier, and so I went back to Sona Bata. On the 17th I went back up to Leo and the first words that Lutete met me with were: "M'm your boat left yesterday." This is Africa!

I stayed put and did not go back to Sona Bata. The next boat was to leave on the 27th and the one I had my first ticket for was not yet sure of its departure. I said I would take the first boat going,—but I did not! On the morning of the 27th when crossing Stanley Pool for Brazzaville in the little motor boat I saw my lovely white "Surcauf" pull out and start up the river. How I wished I could fly across that pool! But I had to wait and go on the other dirty boat which pulled out one hour later. I had come down on the lovely, clean "Surcauf" and there it sailed just ahead of us like a lovely white

swan. In the boat I was on there were only 10 cabins (some with only one bunk and none with more than two) and 43 passengers! Most of them slept on the deck in front of the cabin doors. We could not close the door at night because of the awful heat and we had to have the mosquito net down because of all the bugs. Almost every night we tied up at some island or stopped for the night to take on wood. These boats do not travel at night because of the rocks and sand bars in the river. All of the passengers were military and officials,—except for 4 women.

After nine days on this boat we had to take a wee train. (You had one in Chicago at the fair some years ago only this one was still smaller!) It took one hour to travel five miles. The coach was really the wood car with two benches put in it. We traveled in state! We had to watch the cinders to see that they did not burn our clothes. Then the next boat I had to get on had only four cabins. The other women and I occupied them. On the deck there was no walking space after 7 in the evening. I had my meals with the officials and their wives, and so I was well taken care of. The dishes were washed down stairs where the native passengers, goats, pigs, chickens, fleas, etc., were kept. As there was no extra space the washed dishes were spread on the floor where everyone walked. The pans that the salads were washed in (in river-water) stood on the floor and everyone climbed over them. At night we always had fireworks from flying cinders as thick as a cloud. The noise at night was terrific—with natives shouting and the furnace being refueled. About 12 ducks were brought on at one place; when they had been killed I do not know, but their heads had not been taken off nor the blood drained. There they were and a native was trying to squash all 12 of them into a tub. I did not eat any duck that day even though I had to leave the table hungry!

The heat was terrible without a cool spot anywhere. Everyone got in each other's way and everyone got crankier as the days went on. The last day we had to change boats again on to a still smaller one that had no cabins and no walking space, and the sun was brighter than ever. At the table that day I picked up the water bottle and looked at it and saw something

wiggling. I looked at it closer and found more wigglers. On examining the bottle I found it was old river water. The captain tried to tell us the boys had not cleaned out the demi-jars from the last trip! So we drank no more water! Bangui was a welcome sight at 5 p. m. that day.

Mr. Roseneau met me at the boat. I was glad for I had so many things—including my 3 baskets of flowers from Sona Bata. I had taken back with me ever so many different kinds of slips. He had hired a truck and so I had a way to get the things out to the mission. Bangui station seemed so strange without the Wimers and Brauns there. I felt I should see Lillion come along, but she and her husband were in the far away Kivou for a much needed rest. Wimers had gone to the Cape. Now Lila has gone with the children to America and Ted is on his way back to Bangui.

Well, I am back here and happy to be back. But I ask you to pray that I may have strength to stay on. My flowers are nearly all planted and are doing well. Two days after I came back Jeunnettes left for their vacation, and so I was alone for over two weeks. They came back the end of last week. The Brauns will be back the middle of next month. Word from home tells us that Isabelle, Clara Crumb, and the Slocums left on a Portuguese boat. I hope it is true. It will mean so much for me to have Isabelle here. It will be the first time in the 14 years that I have had anyone with me. I look forward to her coming and trust it will be any day now. Pray much for the two of us that we may live and labor for Him and win many souls.

Let us keep looking up during these hard days. He is able to meet every need.

Yours in Him,

Elsa Schlayer.

(Received in Morgantown, N. C., on Sept 7, 1943).

### **A PLEA FOR LIBERIA! PRAY FOR NEW WORKERS**

Dear Dr. Ketcham:

Just a few lines regarding Liberia. This little Negro republic is in Africa—on the West Coast. The population is only about three million, but how badly in need of the gospel they are. And there are four

of our Mid-Mission missionaries there at present, four of us being home on furlough at present. Dorothy and I have just returned from the field after our first term there as missionaries, and naturally our hearts are aching at the need and the lack of workers to supply that need in Liberia.

Other missions are recognizing the need in Liberia and even in the section where we have been carrying on for the Lord there is a definite need for more workers. Here is a quotation from the official news sheet of another mission working in Liberia. Speaking of a young man whom they used as interpreter on a trip through our section of the country they said "We sent him back, hoping that he would go to our friends, the Nickersons, and get the hunger of his heart filled. Our friends are in a good position to reach out to these people, but the people are many and the laborers in the section few. We commend them also to your prayers." Actually there are at least four tribes right around us with no gospel testimony at all, and we have reason to believe that there are others who have no witness among them as to the salvation that our Lord provided for them. This means a total of approximately fifty thousand people within reach of our mission station at Sua Koko, and only two workers to reach out to all these souls.

Even now the workers who are on the field are in need of furlough, there are four missionaries and three of them are due for a rest already, but have said that they will not come home until relief comes. Unless some new workers get out to the field, the others will wait until we have been home a year and return to the field before they leave for their furloughs. That means that they are endangering their health and also it means that less work will be done, not only because of the fact that the workers are fewer, but also because of the fact that each year over one's term lessens one's strength and ability to do things. So we covet your prayers and also the prayers of each reader of the Bulletin that God will raise up those who will be willing to go to Liberia to carry on the work of the Lord there.

An additional word of information about Liberia. There is no country in the world that is more open to the gospel than is Liberia. Everything that can be done to make it

easy for a missionary to enter the country has been done and the government welcomes missionaries to the land. There is no hindrance at all to carrying on the work of the Lord in Liberia, except that there is a shortage of workers. We know that somewhere God has His chosen ones to help in carrying on the work in Liberia. Perhaps some one who reads this letter may be the one to whom God has spoken. If so, will you not right now as you read tell the Lord that you are willing to go and carry the gospel to those precious souls for whom Jesus died.

Yours sincerely in Him,  
Arthur Nickerson.

### **"JIMMY & JOYCE" REPORT FROM INDIA**

North Lakhimpur,  
Assam, India,  
June 15, 1943  
Report No. 23

Dear Friends:

It is a long time since we wrote to you, but you will remember we had just returned from the two annual meetings with the Christians. I stayed home until the first of April to push some necessary repair work on the house and compound. During that time Dr. O'Hanlon and Miss Steele, workers in the United Provinces, spent a week with us. These young ladies truly love the Lord and we had a fine time of fellowship with them. Nepal is closed to Christian Missions but thousands of Nepalese are in India and can be reached for Christ. Assam has many of them and these two workers hope to place Nepali Christians in the large communities to evangelize their own people. They are in Shillong for the hot season and we look forward to a visit with them, as we will be leaving for Shillong the end of this month.

Since last writing we camped in three different localities, spending about three weeks in each. But it was necessary to come off the river the last week in May for we were having heavy rain which does not make camp life pleasant or healthful. Early one morning during a hard storm the large boat broke loose. The regular boatmen were absent, so Isaac, Samuel and the cook tried to get it back to shore. I was occupied by hanging on to the center pole of my tent, praying that the tent and I would not land

in the river, while Isaac had a pole trying to keep the boat from going downstream, but the wind and current were too strong. A gust of wind took him and part of the roof into the river although he was able to catch on to the boat. Finally during a lull, we were able to get it back close to shore and tie it more securely.

One year ago it certainly did not look as though we would be spending much time in the villages this year. However, our hearts rejoice and give praise to the Lord that we were able to have this year in the villages, for in many ways it has been our best. We wish we could say there were those who made an open profession of Christ as Saviour, but such is not the case. When they come to your tent after you spend several days in a village and say, "We believe what you say,—The Christian religion is best,—How should we worship Jesus?" and like questions, one does rejoice in heart. It opens the way for a good personal talk, which gives one an opportunity to see how their minds work. They ask how to worship Jesus. Some think they can worship Jesus along with their other gods. Their questions open the way for us to again explain the claims of Christ on their lives and why there can only be one true God. We go over the Gospel story again and again, and one day the glorious Gospel Light will break through the darkness.

The food and clothing problem is becoming more acute each day. In the last Miri village we visited there were only three of the twenty houses with rice. Neighboring villagers of other tribes, Congress Party sympathizers, would not sell to them excepting at an exorbitant price. Parties of three and four men go searching to buy from village to village, but return with empty sacks. The villagers can soon harvest early rice, but the town people cannot pay the high price and many times there is not enough food for their needs.

Since returning home we have been busy with the Sunday School, Church, Miri language and the sick. There are about fifty in Sunday School now, which offers a good opportunity for teaching. With thirty boys and girls on the compound, besides several families with children, there is usually someone sick. Malaria and dysentery among them and town people have kept us busy. Recently two Christians died in the

Government hospital so we had two full days—notifying the village people, building the coffins, having a service and getting to the village for burial before dark. We do thank the Lord for health and strength and for your prayers.

In His care,  
James and Joyce Garlow.

### BAPTIST HEBREW MISSION IN ST. LOUIS

Dear Friends in Christ:

"A faithful man shall abound with blessings." Prov. 28:20. I praise God for every one who is faithful in prayer and giving, thereby sharing with us this ministry of the word of God to the Hebrew people here in St. Louis, and I thank you who are obedient to Him in this ministry.

If you could go with us for a month or two, as we go into stores and apartment houses you would realize that these people are in as gross darkness, spiritually as any on the face of the earth. Though they have lived all their lives in our American cities where there is a church on every corner, with almost as many different doctrines, they still do not know what real Christianity is. If I were a Jew and so were you, my greeting in this letter would be, "Happy New Year." Yesterday was their New Year, which begins their holiday season. Thousands of Jews went to their synagogues and temples to pray, for they are taught to believe that on this day God records the life of each one for the coming year; that is if they believe anything about it. I think most of them are like an old man told us last week, he was going but didn't know what it is all about. Ten days later they have their day of atonement with no atoning blood, but they go, year after year, no joy, no peace with God, no peace of God. We explained to this man that he can know what it is all about through reading the Bible. He said he reads the Bible every day and prays with "tallis" and "tefillan," but look at the mess the Jews are in all over the world, he said, "Oh, I know it is because of their sins, but what can they do?" We told him that faith in the Lord Jesus Christ is the remedy. With a typical Jewish shrug and wave of his hands he said, "Bah! I don't believe in Jesus." We learned the Bible he reads is the "Mishna," a commentary on the

"Talmud." The same day we were talking to a woman in her grocery store, she listened courteously but said she will not believe in Jesus, she has her religion. Her daughter about seventeen, came in, lighted a cigarette, and blew a few clouds of smoke around and asked what it was all about. We told her we were talking about Messiah who came to die for the sins of the world, including hers. She listened as we gave her several Scriptures and the Spirit of God caused her to give attention to what we told her, for she lost her nonchalance and began to ask questions which made me think she has been thinking about her relation to God. After quite a long talk, with many interruptions by the customers, she said, "I'm neutral, I don't either accept or reject Jesus." I told her that is like saying she is neutral when our nation is at war, as a citizen of this country she can not be neutral, since the human race is at enmity with God because of sin, she is included: but that God loved her enough to send His only Son, in the person of Jesus, to die for her; and if I offered her a gift and she didn't accept it she would reject it, there is no neutral position so she must accept God's gift of salvation by faith in Jesus or she does reject it. She took a New Testament with the promise to read it.

God has abundantly blessed us in the past year, to me this is also a new year, for I came to this field of service for Christ six years ago today, every day has been a time of blessing, and joy in the privilege of being a "Laborer together with God." Many times I get tired in the way, in fact I sometimes wonder if there ever was a time when I wasn't tired, but I never get tired of The Way. I have had better health this summer than I have for a long time, I'm sure many have been praying for me and God has answered prayer. We have carried a full schedule of calls, prayer meetings, meetings at the mission home and radio broadcasts, we are on the radio every Wednesday, now, besides doing some canning and our regular routine housework. God has given the needed strength for it all. Prayer requests: more missionaries, for our radio broadcasts, the Sunday afternoon meetings at the mission home, and the children's classes.

Yours in Christian Fellowship,  
Mary Dowding.

### MISS AYRES CARRIES ON IN AFRICA

Fort Crampel  
Oubangui-Chari  
French Equatorial Africa  
June 28, 1943

Dear Dr. Ketcham and Members of the Waterloo Church:

"Not as though I had already attained, either were already perfect; but I follow after—this one thing I do, forgetting those things which are behind and reaching forth—I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12, 13.

It is easy for us to think in terms of war these days, especially for those whose loved ones are on front lines. The war is a reality! But there is another war, just as real, which is being carried on by every individual whose one desire in life is to glorify God. It is not against flesh and blood but against principalities, powers, rulers of darkness, and spiritual wickedness. At times when weary physically and spiritually, how easy it is to take the line of least resistance—but to do this is to give place to the devil. We have given ourselves willingly to the conflict. Shall we weaken in the day of battle! In our own strength we would—in Christ we say with Paul we reach on—we press forth.

We well understand why we are admonished to pray for one another. Each one is dependent on another's prayers. We out here are dependent on your prayers. I need the prayers of you faithful Christians of the Waterloo Church. I thank God continually for your prayers. Just recently the statements for January and February came through. I had received the extra money but I did not know the source. It is with a heart full of gratitude that I do thank you for your Christmas gift of \$25 and also for the extra \$10 in February. There had been extra expenses but these have now been taken care of. I do appreciate your thoughtfulness more than I can say, especially when I know that back of each material gift are your prayers.

A few weeks ago, Mary Kneeland, my house mate, and I went out to a village for the week-end where one of our evangelists is stationed. The usual preparations were made before hand for a three day stay in a native village. Bed

bags, chop (food) box, chairs, tables, cooking utensils, drinking water, etc., made up our baggage. Arriving at the village after a drive of one hour and a half we were welcomed in the usual way by all the men, women, and children, in the village gathering around us. White people with their many things, and queer ways are still a curiosity in many villages. This can be easily understood when we realize their primitive way of living.

Water was brought to us from the village well. It was gray in color like the soil in that district. A few alum crystals made it perfectly clear. Can you imagine how amused we were when we saw our boy show some of the water to some natives and say, "See what the white people did to your water." The natives' only reply was the high pitched staccato "Ah!" which interpreted means, "It's beyond me!" Later someone came to ask for some of the water to give to a sick person!

Our hearts greatly rejoiced at seeing the fine work the evangelist is doing in the village. He has the respect and admiration of the people who call him the "man of God." We could tell he had been very faithful in giving out the Word of Life, teaching them gospel songs, and how to read the New Testament. He is a true shepherd

of the little group of Christians and through his ministry others are being added to their number.

Each morning and evening we had a meeting with the people. During the day the people were busy in their food or cotton gardens. Much cotton is raised in this section. By the time the evening meeting was over it was dark. We ate our supper out in front of the rest house by lantern light. About us on all sides were the camp fires of the natives. Groups gathered around these fires eating and talking. Now and then a hearty laugh would ring through the air. A native village at night presents a homey scene, but beyond the warmth of the camp fires we knew only too well the coldness of hearts toward the things of God on the part of many.

One by one as God uses your efforts and our's they are being won. Help us, O God, to realize that our labor is not in vain in the Lord. Help us to press on!

May I express again my appreciation for your loyal support. May the Lord richly bless your ministry in the various foreign fields as well as in Waterloo. I'm sure these days present richer opportunities than ever before to those who are seeking to win souls for Him.

Sincerely your for Africa,  
Catherine Ayres.

## GLEANNINGS

*Edited by R. F. HAMILTON*

### CALIFORNIA

**BELLFLOWER.** The Southern California Fellowship of Regular Baptist Churches held their quarterly meeting Thursday, September 23rd, with the Calvary Baptist Church of Bellflower. The morning theme of the various speakers was "Promoting Unity and Fellowship among Our Regular Baptist Churches." Those who spoke were Evangelist W. W. Riggs, Pastors H. C. Poole, G. S. Lemmon, and Carl M. Sweazy. The main theme for the afternoon sessions was the exposition of the epistle of Jude. Those who spoke were Pastors Carl Hoos, M. F. Rasmussen and William Heath, Walter M. Risor, pastor of the First Baptist Church of Hemmet, brought the closing message of the evening. The meeting was well attended and an excellent spirit was

manifest throughout.

\* \* \* \*

**LOS ANGELES.** The First Baptist Church of Graham. The Vacation Bible School which closed around the first of September had an enrollment of 355, with an average daily attendance of 215. Eighty-four decisions for Christ were recorded. The total cost of the school was approximately \$130.00. On Friday evening, September 3rd, a Demonstration Program was put on in the church before a large audience of children and parents.

Pastor H. Carrell Aagard reports the forming of a teacher-training course in which he is teaching Child Psychology and Rev. Eugene Eymann of Los Angeles is teaching Old Testament Synthesis. At a recent business meeting of the church, it was decided that beginning November

1st, all offerings were to be divided proportionately according to the following percentages: 20 per cent for missions, 20 per cent for general expenses, 20 per cent for building fund, and 40 per cent for the pastor.

\* \* \* \*

**LOS ANGELES.** On October 10th, the Calvary Baptist Tabernacle celebrated their sixth anniversary. It was also the pastor's birthday (although not his sixth)! Rev. and Mrs. Carl Sweazy entertained the church at their home at 5:30 that afternoon. Approximately two hundred guests were entertained. The gathering at the pastor's home was also used as an occasion to announce the engagement of Pastor and Mrs. Sweazy's daughter, Manon, to Rev. Ralph E. Hone, who is pastor of the Immanuel Baptist Church of Columbus, Ohio. Rev. Hone is also associate editor of "The Ohio Independent Baptist."

\* \* \* \*

**CERES.** Rev. Paul R. Jackson, pastor of the First Baptist Church reports the employment of Miss Jane Demmond as a full time worker to do visitation, children's work and be secretary to the pastor. Miss Demmond is a member of the Central Baptist Church of Gary, Indiana and a graduate of the Baptist Bible Seminary of Johnson City, N. Y. in May of '43. She will begin her new duties about November 1st.

Evangelistic meetings are to be held November 21st through December 3rd under the leadership of the Kraft Evangelistic Party.

\* \* \* \*

### WASHINGTON

**TACOMA.** The Temple Baptist Church and her pastor, Dr. R. L. Powell, are rejoicing in the blessings of God upon their work. A special effort was made on October 3rd to raise sufficient money for the purchase of a ten thousand dollar bond toward the building fund of the church. When all funds were on hand, the total was \$7,974.87. The price of the War Bond was \$7,400.00. The total amount of cash and cash value of war bonds now in the building fund amounts to \$17,807.90. As the friends of this great church know, they have been meeting for several years in the Masonic temple of Tacoma.

\* \* \* \*  
**IOWA**

**WATERLOO.** Some time ago, a committee of five cooperating churches of the city was called to discuss the advisability of a state-

wide youth conference. After some discussion, it was decided to go ahead with plans for inviting the young people from all over the state to attend. The main sessions were to be held in the Hagerman Baptist Church, of which B. G. Ham is the pastor, on September 10, 11, and 12. Pastor Ham's report of this Christian Youth Conference is as follows:

"We were greatly delighted when the week of the conference rolled around. We were flooded with approximately one hundred thirty requests for over-night lodging and breakfast. Thanks to the hospitality of Waterloo people, homes were provided for every one of these. Approximately forty of the conference guests were housed in the homes of the Hagerman Baptist Church, the rest being distributed in the homes of the other four co-operating churches. Out of the one hundred thirty who sent in their reservations, only one hundred actually found it possible to attend; this figure comparing very favorably with the conference of a year ago, if not exceeding it.

"In the absence of Brother Hilmore Cedarholm, who was detained in California beyond the dates of the conference, Brother Lloyd Holm, pastor of the Baptist Church at Belmond, Iowa, led in the music of the conference. He chose for his theme chorus, in keeping with the general theme of the conference, 'God's Peace and It's Price,' that old but precious number, 'Wonderful Peace.' The direction of the music was ably done, with special numbers at every session.

"On Friday evening, Rev. Robert R. Arthur, assistant pastor of the Walnut Street Baptist Church, spoke on the subject, 'God's Peace for the Sinner.' Brother Arthur always an able proclaimer of the truth, was at his best while addressing the eager company of Iowa young people, who filled the Hagerman Church to capacity.

"Brother Paul Hutchens, widely known author and radio preacher, spoke Saturday morning on the theme, 'God's Peace for His Servant.' We felt, as we listened to Brother Hutchens, that God had surely directed the committee in their choice of this servant for this hour. We know of no finer or more forceful young people's speaker than Paul Hutchens.

"On Saturday afternoon at two o'clock, approximately one hundred fifty young people met at the church and drove out in cars and

busses to Hartman's Reserve, a beautiful scenic spot on the Cedar River. As three o'clock the entire group gathered in the shelter house of the reserve to listen to a discussion of vital questions by Dr. Earl G. Griffith, President of the Baptist Seminary of Johnson City, New York. After this there was a recreation period, followed by a picnic supper provided by the host churches.

"On Saturday evening Pastor A. D. Moffat of the Berean Baptist Church of Bunker Hill, Illinois, brought a message on the theme, 'God's Peace for the Saint.' Any word concerning the preaching ability of Don Moffat is needless, since we heartily agree with his host of friends that he ranks among the best.

"On Sunday afternoon at two-thirty o'clock, the final session of the conference, Dr. Earle G. Griffith brought the concluding and climatic message on the theme, 'God's Peace for Society.' As usual the church was filled to overflowing, and as usual Dr. Griffith was simply 'tops.' He declared that 'God's Peace for Society' demanded that he speak concerning the millennium, which he proceeded to do with his usual ability.

"We are glad to report that God was present in an unusual way throughout this entire conference, which concluded with a call for consecration and life dedication, to which several young people responded.

"At the close of the afternoon session, the conference committee met to choose the place for our 1944 meeting, which will be the Grace Brethren Church of Waterloo. We commend the idea of such a state-wide conference for young people to every state in our Union."

**WATERLOO.** The Burton Avenue Baptist Church had a building debt of \$4,500 in September, 1941, when the present pastor, W. Harvey Taylor, was called. The amount of \$4,300 on the church building has been paid off during the past years, leaving a \$200 balance on the parsonage.

**WATERLOO.** The Walnut Street Baptist Church was host to a Jewish conference under the auspices of the Hebrew Christian Alliance of America October 3rd through 6th. Among those who spoke were Jacob Bernheim, field representative for the Alliance, and

Dr. Max I. Reich, head of the Jewish Department of the Moody Bible Institute.

On October 25th, Rev. Percy Crawford accompanied by his wife, the quartette, and the famous gospel violinist, Al Zahlout, were to be guests of the church in a gospel program. Beginning November 28th, Anthony Zeoli returns for his second campaign with the Walnut Street Church.

Beginning the first week in January, the pastor, Dr. R. T. Ketcham, plans to institute a regular week-night city-wide Bible class. It has not yet been decided whether the class will be conducted on Tuesday or Friday nights.

\* \* \* \*

**DES MOINES.** Pastor A. D. Mohr of the Grandview Park Baptist Church, has inaugurated a new radio program, "Songs in the Night," which is heard every Wednesday evening 10:45-11:15 over station KSO (1460 kc.). This broadcast is in addition to the regular Sunday morning worship broadcast over station KRNT from 11:15 to 12 o'clock.

\* \* \* \*

**CRESTON.** Pastor H. E. Cole reported a successful evangelistic campaign concluded on September 5th, with Rev. Carl Bassett as the evangelist.

Pastor Cole spoke each night Sunday through Friday in the Bethany Baptist Church of Des Moines, September 19-24.

\* \* \* \*

#### WISCONSIN

**MILWAUKEE.** The Garfield Avenue Baptist Church, under the leadership of Pastor Bill Kuhnle, launched a new church building fund with a special rally of the church members on September 13th. A goal for the next three years of thirty thousand dollars was set, which is one-half of the estimated amount needed for the new church building. Forty-nine pledges received that night totalled \$10,843. By October this amount had increased to \$14,500 in pledges.

September 26th marked the second anniversary of "The Gospel Hour." A special souvenir gift was mailed to all who wrote in during the anniversary week.

Northwestern Bible School and Seminary Day was observed Sunday afternoon, October 10th, with Dr. Robert L. Moyer as the special speaker at the services.

Pastor and Mrs. Kuhnle announced the birth of Joanne Mar-

garet, born Tuesday, October 5th. Congratulations to the proud parents.

\* \* \* \*

#### ILLINOIS

**AURORA.** At the call of the Central Baptist Church, six churches responded to recognize the Central Baptist Church as a regular Baptist Church, and also to examine their pastor, Rev. Orville L. Masemore, with a view to ordination. Brother Masemore was ordained previously, but not by a Baptist Church. The council expressed itself as thoroughly satisfied with both the position of the church and that of their pastor. The ordination service took place that evening, with Rev. T. C. Fletcher of Utica delivering the ordination sermon. Others participating in the ordination were Rev. Humphreys of Aurora, Rev. C. F. Fields of Chicago, and Rev. D. L. Osburn of Oglesby. Rev. A. G. Annette of Plainfield acted as moderator for the day.

\* \* \* \*

**DECATUR.** Pastor J. M. Carlson of the Riverside Baptist Church did the evangelistic work in the two weeks meeting ending October 3rd with the Seward Avenue Baptist Church of Topeka, Kansas. A good meeting was reported.

Rev. John Carrarra was expected to begin his second series of meetings held in this church on October 31st. The church was greatly blessed under his ministry two years ago, and they had asked for his return. The meetings will run through November 14th.

From December 5th through the 10th Pastor Carlson will be speaking over WMBI at Chicago each day at 9 a. m. and at 1 p. m. Friends are invited to tune in at this time.

\* \* \* \*

**HARVEY.** The First Baptist Church held a special "Harvest Home Service" on Sunday, October 10th. Pastor M. S. Hansen declared it to be a high day in the spiritual life of the church. The declarations were in keeping with the thought of the day. Special music was provided for the occasion.

\* \* \* \*

**THE ANNUAL FELLOWSHIP MEETING** of the Illinois Association of Regular Baptist Churches met with the Riverside Baptist Church of Decatur October 11 through 13th. Without a question, it was one of the greatest meetings

which the Illinois Association has ever enjoyed. The conference theme was "The Holy Spirit," and truly He of Whom we spoke was present. Throughout the day sessions of Tuesday and Wednesday, there were six messages delivered on the conference theme. Each day there was a discussion period centered about this theme. The entertaining church provided a fellowship supper before the opening session Monday evening. A large number of people were present to enjoy the fellowship, and every session was marked by excellent attendance, greatly above that of other years. We are safe in saying that more than one hundred out-of-town guests were present at the various sessions, although not all of them registered. The missionary messages were delivered by Rev. Samuel Fisk of the Association of Baptists for World Evangelism. Pastor Orville L. Masemore of the Central Baptist Church of Aurora was the conference song leader.

The annual election of council members added the following three men to the council: Rev. A. G. Annette of Plainfield, who was later chosen chairman by the council; Rev. Don Moffat of Bunker Hill, who was later elected secretary-treasurer; and Rev. Robert Cook of La Salle. The other three members of the council, whose terms continue for another year, are Rev. C. F. Fields of Chicago, Rev. John Rader of Silvis, and Rev. R. F. Hamilton of Pana.

The invitation of the Oglesby Baptist Church of Oklesby, Illinois was accepted for the spring meeting, the tentative dates being April 17, 18, and 19. Rev. D. L. Osburn is the recently-called pastor of this church.

The evening speakers featured were Dr. Howard C. Fulton of Chicago on Monday evening, and Dr. Robert T. Ketcham of Waterloo, Iowa on Tuesday and Wednesday evenings. Their messages all fitted in beautifully with the theme of the conference. Pastor Carlson and his people are to be congratulated on their fine entertainment.

\* \* \* \*

**PONTIAC.** The members of the Fundamental Baptist Tabernacle are rejoicing over the great blessing that has recently come to them. The financier and builder of the church building, although neither a member nor an attendant, recently signed a quit claim deed and turned the property over to the Funda-

mental Baptist Tabernacle, Incorporated. It is estimated that the builder, Mr. Matt J. Deimer, had invested close to ten thousand dollars in the property. The only proviso in the deed is that if the Fundamental Baptist Tabernacle ever dissolves as a corporation or if for a period of six consecutive months there are no religious services held in the church building, then the property shall become the possession of the Moody Bible Institute of Chicago. With the financial burden on the property now lifted, the church should be able to make real headway along other lines under the capable leadership of Rev. Robert L. Sumner, who was called a few months ago to become their pastor.

\* \* \* \*

#### INDIANA

**HOBART.** Rev. Arlin Halvorsen, pastor of the First Baptist Church, left last month for the Harvard Chaplain's School to train as an army chaplain. His pleasant and energetic leadership will be missed by the Hobart church and his fellow pastors in the Lake Region Association. Brother Halvorsen was one of a number of chaplains approved by the G. A. R. B. C. and the American Council of Christian Churches.

\* \* \* \*

**GARY.** The October rally of the Lake Region Fundamental B. Y. P. U. was held on the 9th, in the Central Baptist Church. Rev. A. E. Colwell, pastor of the Calvary Baptist Church of Highland, was the speaker. Special music was provided by members of his church. The annual election of officers was also held.

\* \* \* \*

**GARY.** The Cooperative Conference on Home Missions held their sessions October 5th through 7th in the Central Baptist Church of which Rev. William Headley is the pastor. This conference was called for the purpose of seeking closer cooperation among the various independent Baptist home mission agencies now approved by the G. A. R. B. C. Not all of the mission agencies could be represented, but there were representatives from the Baptist Bible Seminary, the Columbia Basin Mission, Fellowship of Baptists for Home Missions, the Hiawatha Land Independent Baptist Mission, and the Interstate Evangelistic Association. After some time of discussion, it was recommended that the various representatives carry back

to their own councils and boards the recommendation that these respective boards declare their intention or desire as to the degree of cooperation they are willing to give on the following four points: fields, missionaries, publicity, and finance. The Fellowship of Baptists for Home Missions was authorized to issue a further call for a meeting of these agencies some time in May for further discussion of these points.

The Central Baptist Church conducted their annual missionary conference throughout the time of the Cooperative Conference, having other missionary speakers in before the Cooperative Conference opened and after it closed.

\* \* \* \*

**THE EIGHTH ANNUAL CONFERENCE** of the Indiana Fellowship of Missionary Baptist Churches met with the First Baptist Church of Beech Grove September 13 and 14. Rev. Roy C. Carlson is pastor of the entertaining church. Clyde Taylor, assistant pastor of the Hazel Park Baptist Tabernacle of Hazel Park, Michigan, was the song leader throughout the conference. On Monday evening at the opening session, Mayor Hunter welcomed the messengers to Beech Grove. This was followed by a very stirring message by Rev. William Headley of Gary, a message which stressed the atoning work of Jesus Christ. On Tuesday morning, Pastor Carlson extended a welcome to all the messengers, and this was followed by the doctrinal message preached by Rev. David Canine of the East Side Baptist Church of Crawfordsville. The missionary hour was presided over by Rev. R. D. McCarthy, president of Mid-Missions. Various missionaries were heard during this time.

The election of officers followed, at which the following were added to the council for a two-year term: Rev. R. D. McCarthy of Indianapolis, Rev. David Canine of Crawfordsville, and Rev. Ralph Hubble of Lebanon. The others whose offices continue for another year are Rev. Robert Johnson of Hammond, who later was chosen chairman of the council; Rev. Carl Brown of Michigan City; and Rev. R. C. Carlson of Beech Grove, who was also chosen secretary-treasurer.

The afternoon devotional messages were brought by Rev. E. C. Ralston of Mentone and Rev. J. Irving Reese of Elyria, Ohio. Pastor Reese also brought the closing message in the evening. All the sessions were so blessed that the

messengers regretted bringing the conference to a close.

\* \* \* \*

**BEECH GROVE.** Pastor F. C. Carlson of the First Baptist Church reported an evangelistic Bible conference held in his church October 4 to 10 with Rev. D. B. Estep of the Calvary Baptist Church of Covington as the leader, and Rev. H. B. McClanahan of the Grace Baptist Church of Indianapolis as the leader from October 11 through 14.

\* \* \* \*

**INDIANAPOLIS.** The next pastor's conference of the Indiana State Fellowship will be held in the Berean Missionary Baptist Church, where Rev. Ford Porter is the pastor, on January 10th and 11th.

\* \* \* \*

**LAFAYETTE.** The Americus Baptist Church, of which Koven I. Smith is the pastor, held two weeks of special evangelistic services the first of October, with Rev. E. C. Ronk of Linden as the evangelist.

The services were well attended, and the Word was well presented. Pastor Smith states that the work is growing and the people developing spiritually.

\* \* \* \*

**REV. ORVILLE YEAGER**, formerly pastor at Princeton, Indiana, held an evangelistic campaign September 19 through October 3 with the Walnut Street Baptist Church of Lebanon, where Ralph Hubble is the pastor. A meeting also was held October 4 through 17 in the New Testament Baptist Church of Linden, Indiana, Brother Yeager still has some open time in the next few months, when pastors may use him if they desire. He may be reached at 309 W. Lexington, Elkhart, Indiana.

\* \* \* \*

**INDIANAPOLIS.** A three-weeks summer revival campaign was held in the Berean Missionary Baptist Church of which Ford Porter is the pastor, with Carlyle Scott as the evangelist. It was a time of great blessing under the Spirit-led preaching of "Scotty." Pastor Porter reports that one hundred twenty-five people walked the aisles in response to the various invitations.

Following the revival meetings Jimmy Johnson from Raleigh, N. C., a world traveler and outstanding Bible teacher, conducted a week's Bible Conference October 15th through 27th.

Dr. James A. Sutherland, Bible teacher and evangelist from Wheaton, Illinois, conducted a Bible conference October 3rd through 10th.

While the Berean Church was enjoying the blessings from the ministry of other Bible teachers, and evangelists, Pastor Porter was also engaged in doing evangelistic work. From August 23rd to September 5th he labored with Brother Floyd Carrell and his people of the Grace Baptist Church in Springfield, Tennessee. A glorious revival in the church was experienced. Robert Porter, son of Ford, led the singing during the meeting.

**MICHIGAN CITY.** The Missionary Baptist Church Calendar discloses that three major items of repair to the building were recently completed at a cost of about three hundred dollars. The work completed includes a new roof, new spouting system (inside or out??), and pointing the brick. The next procedure is the scaffolding of the tower which will be roofed, repaired, and painted. Some of our people will remember that this church building was formerly the possession of the Methodists, but was purchased by the Baptists when the Methodists consolidated their work. Carl W. Brown is pastor of the Missionary Baptist Church.

\* \* \* \*

#### OHIO

**THE SIXTEENTH ANNUAL SESSION** of the Ohio Association of Regular Baptist Churches met with the Central Baptist Church of Columbus, October 18th through 21st. M. McLain Witter is pastor of the entertaining church.

\* \* \* \*

**ELYRIA.** The First Baptist Church, of which J. Irving Reese is the pastor, has scheduled Dr. H. A. Ironside for a Bible Conference November 9 through 11th, and Dr. Dan Gilbert for a "Current Trends Conference" November 30th to December 2nd.

\* \* \* \*

#### WEST VIRGINIA

**CHARLESTON.** Rev. R. T. Nordlund, pastor of the Randolph Street Baptist Church, has recently published a beautiful art booklet of thirty-two pages, containing twelve of his Christmas poems. They are suitable as Christmas gifts. These are collections of poems used in his annual Christmas messages to his people. He is making these books available to the public for thirty-five cents each. They may be had by writing him at 213 Randolph Street, Charleston 2, West Virginia.

\* \* \* \*

#### MICHIGAN

**GRAND RAPIDS.** On Saturday, October 2nd, the "Children's Bible

Hour" took another step of faith when they added to the twenty-seven stations on which they are now broadcasting, WHO of Des Moines, a fifty thousand watt clear channel station. The weekly needs of this broadcast amount to nearly two thousand dollars. This type of broadcast certainly needs the prayer and financial support of God's people everywhere. May it continue to grow and prosper. Gifts may be sent to the "Children's Bible Hour," Post Office Box 1, Grand Rapids 1, Michigan.

The First Anniversary celebration of the "Children's Bible Hour" was scheduled for November 7th in the Civic Auditorium, which seats fifty-five hundred people. A great program was being planned, with the entire staff of the broadcast on hand to exalt the Lord Jesus Christ.

\* \* \* \*

GRAND RAPIDS. The church board of the Wealthy Street Baptist Church unanimously voted to invite the General Association of Regular Baptist Churches to Grand Rapids for their Twelfth Annual Conference next May. The meeting dates will be May 15 through 18.

\* \* \* \*

THE SECOND ANNUAL MEETING of the Association of Regular Baptist Churches was held September 30th and October 1st in the Emmanuel Baptist Church of Flint, of which Rev. James W. Anderson is the pastor. In addition to the local pastors who participated in the program, others heard were Rev. Richard A. Paulson, missionary from French Equatorial Africa; Dr. R. T. Commons of the Association of Baptists for World Evangelism; and Dr. H. O. Van Gilder of Portsmouth, Ohio, who delivered the main addresses.

The election of council members took place, and the following three were added to the council for a two-year term: Rev. Jack Bowen of Vassar, Rev. Frank Hurley of Flint, and Rev. David E. Gillespie of Detroit. The three members holding over for another year were Rev. E. D. Ferguson and Richard Elve of Bay City, and Rev. Merle T. Huffman of Flint. The council chose Rev. Elve as chairman and Rev. Bowen as secretary-treasurer. The next meeting of the association is to be held in the Maranatha Baptist Church of Detroit, of which Rev. E. A. Waldeck is the pastor.

\* \* \* \*

DETROIT. Evangelistic services

were held in the Carmel Avenue Baptist Church October 6th through the 17th, with Rev. Merle Fuller doing the preaching. Rev. James M. Patton, the pastor of the church, directed the music.

Rev. Patton also reports the purchase of a used sixty-passenger bus from the township school board of Ironwood, Michigan. The cost was about eight hundred dollars. The church was faced with a serious transportation problem occasioned by gas rationing. The bus will be used to connect with other bus lines leading toward the church.

\* \* \* \*

DETROIT. The American Council of Christian Churches conducted a great rally October 3, 4, and 5, in the Independent Fundamental Baptist Church located at Second and Ledyard in Detroit, where Charles J. Fisher is the pastor. This rally followed the one held the previous week in the Chicago area. Among those who spoke on the American Council program were Dr. Gordon Holcroft, Dr. J. Oliver Buswell, Dr. R. T. Ketcham, Dr. Harold T. Commons, and Dr. McAlister Griffiths. Everywhere Christian people are manifesting great interest in the work of the American Council. Their sessions are received with great enthusiasm.

\* \* \* \*

ROMEO. The First Baptist Church, of which Rev. Ralph Rhodes is pastor, conducted their annual missionary conference beginning September 27th and continuing through October 3rd. Richard Maxwell, famous gospel singer of the Columbia Broadcasting System, was heard on Monday of the conference, as was also Pat Withrow, Jr., the hymn-singer of the South. Speakers heard throughout the week included Dr. John Turnbull of the World Evangelistic Service, Rev. Melbourne of Central America, Rev. L. Gough of home fields in the south land, Moses Gitlin of the Hebrew Christian Mission, Rev. and Mrs. Wayne Saunders from India, Rev. Van Lierop of the Belgian Gospel Mission, and Miss Helen Western of South China.

\* \* \* \*

#### PENNSYLVANIA

ERIE. In August the Bethel Baptist Church bade farewell to one of their members, Pearl Tanner, who left for Hawthorne, Nevada to become the bride of Carl Narducci on August 28th. Carl, a former member of the Bethel Church and

a graduate of Baptist Bible Seminary, is now the pastor of the First Baptist Church of Hawthorne, Nevada. Rev. A. J. Hugelot of Minnville, Oregon performed the Ceremony.

\* \* \* \*

#### CONFIDENCE IN THE G. A. R. B.

In the recent disturbance within Mid-Missions, some may have been caused to feel a bit anxious about the whole cause of Christ as represented by Independent Baptists. A remark was recently passed by a Baptist pastor to one of the G. A. R. B. C. men which ought to count for much. This pastor spoke in the following language: "You know" he said, "this whole Mid-Missions affair has proven one outstanding thing to me, and that is that the men of the G. A. R. B. meant what they said when they declared that it was their holy purpose to maintain for independent Baptist churches two things: First, a clean missionary channel for our money, and second, a biblically-based fellowship for our churches." Said he, "The G. A. R. B. has declared that the moment infection of any kind showed up in the independent Baptist work, that instead of covering it up it would be faithfully dealt with and if it could not be corrected the hand of fellowship would be withdrawn. I happen to know how near the Council was to recommending to the G. A. R. B., the withdrawal of the hand of fellowship and recommendation from Mid-Missions. And had not the Mid-Mission Council itself taken the final step to remove the difficulty, I am sure the Mission would have been taken off the approved list. Thank God that the Mid-Missions Council was determined to maintain a clean missionary channel and thank God that the G. A. R. B. patiently waited for them to come through. All of this proves to me that the men in our independent Baptist movements meant what they said, and at any cost to their own personal reputations and comfort, they are going to see to it that the independent Baptist churches and pastors of this country shall have a missionary enterprise and a biblical fellowship to which they can wholeheartedly give themselves. I have greater confidence today in Mid-Missions, in the A. B. W. E., and in the G. A. R. B. C., than I have ever had."



The First Baptist Church of North Tonawanda, N. Y.

## NEW YORK

### SECOND ANNUAL CONFERENCE

#### EMPIRE STATE FELLOWSHIP OF REGULAR BAPTIST CHURCHES

The Second Annual Conference of The Empire State Fellowship of Regular Baptist Churches convened in The First Baptist Church of No. Tonawanda, New York, on October 11, 12 and 13. Rev. Joseph M. Stowell of Ithaca, chairman of the Council of Ten, presided at the opening session, and introduced Rev. Carl McIntire, President of The American Council of Christian Churches, who gave the opening message. Dr. McIntire sounded the keynote of the conference, that of Separation from Apostasy and the Building Up of Spiritually Sound Churches. His subject was "Home Canning." Drawing upon his experiences during the past summer in canning, the speaker gave four principles learned and applied them to the present need for a separated testimony. The four principles were: (1) It is necessary to follow a few simple rules, (2) One mistake can ruin the whole product, (3) The fundamental principle involved in home canning is the separation and destruction of evil, and (4) The basic reason for canning is

to preserve for usefulness. In a message that was clear and absolutely scriptural Dr. McIntire proceeded to apply these principles to the situation at the present hour in religious circles. He closed with a statement of the ways God had already used the American Council. The inevitable result of this message was the unanimous vote of the messengers declaring The Empire State Fellowship of Regular Baptist Churches in fellowship with The American Council of Christian Churches.

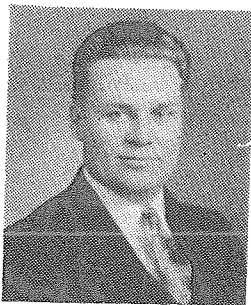
Dr. H. H. Savage, pastor of The First Baptist Church of Pontiac, Michigan, gave a blessed ministry at the beginning and close of the Tuesday and Wednesday sessions. At the Ministerial Clinic on Tuesday Morning Dr. Savage spoke on the "Four Lost Things" in Luke 15: (1) The Lost Sheep, a Question of Salvation; (2) The Lost Silver, a Question of Service; (3) The Lost Son, a Question of Satisfaction; and (4) The Lost Sympathy, a Question of Selfishness. He emphasized the mathematical ratios in these accounts, calling the attention of the pastors to the fact that God wanted us to spend more time with the unsaved and the needy than with those who were safe in the fold. On Tuesday evening Dr. Savage spoke on the "Gospel In The Beatitudes" from Matthew 5. Stating that God has always dealt with sinners in Grace, he went on to trace

the steps from Heathen Anarchy to Heavenly Aristocracy. The seven character depictions of the first seven beatitudes were presented in a masterful fashion and the service ended with a note of praise for God's Glorious Salvation. The Wednesday morning Ministerial Clinic was opened with prayer by several brethren and Dr. Savage spoke on "Paul's Four Determinations," Determined to Go to Rome, Determined to Preach Christ and Him Crucified, Determined Not To Come In Heaviness, and Determined To Spend The Winter. It was a practical message bringing blessing to every pastor present. Pastor Savage's closing message was on the subject, "And Certain Men." The theme, that men are not named in the Bible when they bear no personal relationship to Christ, was developed in a challenging manner, and the conference closed with thanks to God for the privilege of knowing The Lord Jesus Christ as a Personal Saviour.

The guest speaker for both afternoons was Pastor S. Franklin Logsdon of The Central Baptist Church of London, Ontario. On Tuesday afternoon Mr. Logsdon spoke on "A Divine Inquisition For Blood." He called attention to the fact that there is to be a Divine Inquest and that when it comes it will be righteous and terrible beyond words. The message was fraught with a seriousness and solemnity that remained with the hearers throughout the remainder of the conference. For his Wednesday afternoon message, Pastor Logsdon took the subject, "Jesus In The Boat." The loving concern of the Lord Jesus Christ for His Own and our need of Him in all of life's experiences was depicted from Scripture and everyday life. This ministry was greatly enjoyed by all messengers present.

Chaplain Frank Wasser, appointed with the endorsement of The American Council's Commission on Chaplains, was enthusiastically received in his meetings with the pastors and in his Wednesday afternoon address. Many were the expressions of thanks to God that our brother and other Bible-Believing Pastors are now serving in our Armed Forces. Lt. Wasser presented graphic descriptions of the opportunities for witnessing to the boys in the Army. The missionary addresses at the conference were delivered by Rev. Bernard Bancroft, representing The Association of Baptists for World Evangelism,

and Rev. William Nimmo, representing Mid-Missions. The closing offering of the conference was given over entirely to missions.



Rev. Clarence Hayden, pastor of the entertaining Church.

Among the brethren bringing messages during the meetings were Pastor George McCauley, Calvary Baptist Church, Athens, Pa., Pastor Herbert Johnson, First Baptist Church, Brooktondale, N. Y., Pastor James M. Grier, South Baptist Church, Tottenville, L. I., Pastor Glenn Wilson, Hedstrom Memorial Baptist Church, Buffalo, Pastor J. J. Pease, Loomis Park Baptist Tabernacle, Jackson, Michigan, Pastor Ira T. Weyhe, First Baptist Church, Randolph, N. Y., Pastor Reginald Matthews, Calvary Baptist Church, Norwich, N. Y., Pastor Enoch Moore, Riverside Baptist Church, Buffalo, and Pastor James Ker, First Baptist Church, Patchogue, L. I., N. Y.

The Committee on Registration, Pastors C. Hildreth Wilcox, Lennon Hakes, and J. Newland Pfaff, reported 63 Churches in Fellowship, 63 Pastors in attendance, 160 out of town guests, and reports from 30 churches with membership of 6600, giving over \$36,000 to missions last year.

The Elections Committee reported the election of the following brethren to the Council of Ten:

#### For Two Years—

Pastor Joseph M. Stowell  
Pastor Clayton H. Gray  
Pastor Clarence B. Hayden  
Pastor Reginald Matthews  
Pastor C. Hildreth Wilcox

#### For One Year

Pastor Milton Arnold  
President Earle G. Griffith  
Pastor John Betlem  
Pastor James M. Grier  
Pastor Douglas Christen

At its first meeting the newly elected council appointed Pastor

Clayton H. Gray of Binghamton as Chairman, Pastor Clarence B. Hayden of No. Tonawanda as Vice-Chairman, and Pastor Reginald Matthews as Secretary-Treasurer.

The hearty thanks of all pastors and messengers was extended to Pastor Hayden and his people for their splendid efforts in providing for entertainment in such difficult times.

\* \* \* \*

### NEW JERSEY

**ATLANTIC CITY.** Dr. Clarence E. Mason, Jr., pastor of the Chelsea Baptist Church, was asked on September 15th by the board of directors of the Philadelphia School of the Bible to become acting dean of that school. He was requested to do this until the board has opportunity to elect a permanent dean as well as a new president. This situation was caused by the retirement of J. Davis Adams, who has guided the destinies of the school for twenty-five years. Dr. Mason assumed his new responsibility on October 11th. This is all in addition to his work as pastor of the Chelsea Baptist Church. For a number of years Pastor and Mrs. Mason have been regularly teaching at the Philadelphia School of the Bible.

Pastor Mason was also recently honored by having a sermon, "If Thou Hadst Known," included in a new book of "Great Sermons by Great American Preachers" which was published last month.

### THE 35TH ANNUAL MEETING OF THE GRAND RAPIDS ASSOCIATION OF REGULAR BAPTISTS

*Reported by the Clerk,  
R. Q. Harrison*

The 35th annual meeting of the Grand Rapids Association of Regular Baptist Churches convened Tuesday evening, September 28, in the Wealthy Street Baptist Temple for a two day and a three evening session. The Tuesday evening session was a Young People's Rally in charge of Pastor Robert L. Ryerse of the Calvary Baptist Church of Grand Rapids. Three hundred young people of which two hundred were from out of the city attended the evening rally which was closed with a time of fellowship and refreshments in Decker Hall. About three hundred adults were in attendance at this opening evening program. Dr. Howard C. Fulton, Pastor of the Belden Avenue Baptist Church, Chicago, Illinois, brought the even-

ing inspirational address which was much appreciated by all in attendance. Several years ago Dr. Fulton was pastor of the Berean Baptist Church of Grand Rapids, during which time he served six years as moderator of this association.

Dr. Fulton was also the principal speaker for Wednesday evening and Thursday evening. All three of his addresses were brought from the Gospel of John. At the Young People's Rally his text was "Come unto me and drink." Wednesday evening, he pursued the theme "The Son of God." On Thursday evening, he developed his message from the five times that the Apostle mentions "The Disciple Whom Jesus Loved." This message was used as the ordination sermon for the ordination of Carl W. Davis, Pastor of the Calumet Baptist Church. The examination of Brother Davis had taken

### ORDINATIONS

In response to a call from the First Baptist Church of Rushford, New York, a council convened September 10, for the purpose of examining the following brethren for ordination: W. B. Heck, pastor at Rushford, David Stone, missionary in Virginia, and Ralph Powell, pastor at Pikes Corners. The council voted to advise the church to proceed with the ordination which was carried out the same evening.

### DON'T LET YOUR SUBSCRIPTION EXPIRE

### GOD'S HIGHWAY IN BRAZIL

(Continued from page 13, col. 3)  
tion that when he arrived from the interior he brought two turtles and seven hundred turtle eggs and a dozen cocoanuts. He made us lovely cakes out of the yolks of the turtle eggs and Mrs. Barber had a real turtle feast prepared for our wedding anniversary. But just between us ladies, I still prefer chicken eggs. Mr. Barber is home safely from his trip to Boa Vista, rejoicing in the fact that he went at that time so that Mrs. Trimble was not alone. And that's the news except to say that we are simply starving for letters so if you are guilty, please write.

place on Tuesday afternoon at Berean Baptist Church, where he had been brought up from childhood. He is the son of Mr. and Mrs. Joseph Davis of Grand Rapids and a brother of Reverend Raymond Davis, missionary to Nigeria, Africa, who was present at the service as he is home on furlough. The Registration Committee reported a total registration of 614. This included fifty-two pastors, twenty-one missionaries, one hundred fifty-eight delegates and three hundred eighty-three out-of-town visitors. The visitors from the city were not registered. The program was carried out as printed excepting that Reverend Robert D. McCarthy, President of the Council of Mid-Missions and Pastor of the 31st Street Baptist Church of Indianapolis, who had been scheduled to speak at the Men's Fellowship and Conference only, did not speak until the women were through with their missionary business meeting at which time the whole association congregated together to hear Brother McCarthy's missionary message and answer questions regarding the changes that have taken place in the management of Mid-Missions during the past few months. A Resolution was adopted at the last business session of the association Thursday evening as follows:

**BE IT RESOLVED** that we as the Grand Rapids Association of Regular Baptists express our full confidence in the present personnel of the Council of Mid-Missions and its newly elected president, Rev. Robert McCarthy. And that we will stand behind them and their missionaries in earnest prayer that God may bring to nought the attacks of the enemy and bring glory to the Name and cause of Christ through this great missionary organization.

A statistical Committee report made up of thirty-seven of the forty churches that reported last year showed in these thirty-seven churches a membership of 6,569; 242 baptisms of which 139 were from the Bible School and an average attendance in the Bible School of 4,263. The Bible School attendance and a number of baptisms is somewhat lower than the same thirty-seven churches reporting last year. However, the total missionary money given of \$95,109.00 showed an increase of over \$25,000

over the previous year. A grand total of all funds of \$251,263.00 showed a gain of about \$27,000, almost 100 per cent of which was in the missionary fund. It was interesting to note that several thousand dollars of missionary money was given to the two missionary projects which are often mentioned as the two most important of this war period, namely, the Gideon Testament fund for the armed forces, and the Children's Bible Hour Broadcast which at this time has developed to practically a nation-wide coverage as well as a considerable portion of Canada.

The following two churches were received into our fellowship: Portland Baptist Church of Portland, Michigan, Reverend Robert D. Revnhout, Pastor; and the Spencer Mills Community Baptist Church of Kent County, Michigan, Guy E. Dillon, Pastor, R. F. D. No. 1, Sparta, Michigan. The Pastors and delegates from the churches were present and were given the Hand of Fellowship and welcome by the Moderator. The Baptist Church of Lowell, Michigan which had been absent from our fellowship for the past three years restored themselves to our fellowship and show renewed activity under the guidance of Pastor Melbourne Stadt.

#### THE OFFICERS AND STANDING COMMITTEES ELECTED WERE:

Moderator—Reverend Robert G. Dice, 2241 Horton Ave., S. E., Grand Rapids, Michigan, who is Pastor of the Second Baptist Church of that city.

Vice-Moderator—Rev. John Afman, Pastor of the Good News Baptist Chapel, Suburban Grand Rapids.

Clerk—Rev. Q. Harrison, 6th Floor People's National Bank Building, (60 Monroe Ave.), Grand Rapids, Michigan.

Treasurer—A. E. Rohrer, 224 Garfield Ave., N. W., Grand Rapids, Michigan.

Auditor—Robert Innis of Grand Rapids, Michigan

Trustees to 1946—Harry Clark, Glen Bates, Bert Ripema.

Trustees to 1945—Joseph Haggai, Frank Peck, R. S. McCurdy.

Trustees to 1944—William Balbach, Dr. L. D. Benedict, Ray Q. Harrison.

Women's Missionary Department—President, Mrs. Ray Q. Harrison; Vice-President, Mrs. Ralph Alyea; Secretary and Treasurer, Mrs. Albert Sterken.

Bible School Committee — Rev.

Louis Arkema, Chairman; Rev. C. E. Garvin; Mr. Ben F. Gordon. Missionary and Reception of Churches Committee—Rev. Gerard Knol, Chairman; Dr. David Otis Fuller; Mr. A. E. Rohrer; Mr. Herman Faber; Rev. Howard A. Keithley; and as honorary member, Rev. I. Van Westenbrugge.

Ordination Committee—Rev. Richard Barram, Chairman; Rev. Howard A. Keithley; Rev. C. E. Garvin, Rev. B. J. Adcock, Dr. D. Otis Fuller.

Program Committee—The Moderator as Chairman; Pastor of entertaining church; Clerk, Rev. R. F. Barram, Rev. G. C. Rice, Rev. K. T. Romig.

Baptist Young People's Union Committee — Charles Hart, Leslie Gross, Bud Bentley, Miss Hermaine Williams, Rev. Henry L. Harms, Rev. Robert L. Ryerse.

The Association voted to finance the initial costs for a new Bible School Lesson Program with lesson helps as prepared by a committee of the faculty of the Baptist Bible Institute of Grand Rapids. These lessons were designed to carry a theme of evangelistic doctrine and would alternate the Old and New Testament studies for a period of three months. The lessons are designed for Sunday classes ranging from Junior High to include adults.

Reverend Charles Hocking on furlough from Brazil brought an interesting missionary message on Wednesday evening before the inspirational address by Dr. Fulton. Rev. Roy Frook, Pastor of the Fremont Baptist Church, a member of our Association, did not arrive at the Association meeting until Thursday forenoon as he came directly from attending the meeting of the American Council of Christian Churches which was holding its annual meeting at the Central Baptist Church of Gary, Indiana. Rev. Frook brought a very inspirational report of the American Council meeting including the program in getting authorization from the Government for Army Chaplain appointments.

A discussion was carried on regarding the need for a home for missionary children. A committee was appointed for the purpose of investigating suitable property for such a home. Rev. Howard A. Keithley of the Berean Baptist Church of Grand Rapids, was appointed chairman. Other members (Concluded on page 6, col. 2)